INTERNATIONAL JOURNAL of Religious Education

Fetti — *The Parable of the Good Samaritan*

October 1946

23:2
REU MEMORIAL LIBRARY
WARTBURG SEMINARY
DUBUQUE, IOWA

Weekday Church Schools

ARE

on the March!

Approximately twenty-two hundred communities in forty-six states are reaching almost two million pupils.

• This movement will be successful to the degree that its program is educationally sound. You will want to study these materials:

Weekday Church Schools on the March . . . . . 5 cents
(a 4-page map folder) (Ten or more, 2c each)

Remember the Weekday to Teach Religion Thereon (revised) . . . . . 5 cents
(Ten or more, 3c each)

Bulletin #601, The Weekday Church School . . . . . 15 cents

Bulletin #604, How to Counsel Groups Interested in Weekday Church Schools . . . . . 20 cents

Bulletin #620, Choosing a Course of Study for Your Weekday Church School (Suggested textbooks, grades 1-9) . . . . . 20 cents

Bibliography for Weekday Religious Education . . 5 cents
(Five or more, 3c each)

Public Education and Religion, L. A. Weigle . . . . 10 cents

State Laws Regarding Weekday Religious Education . . . . . 5 cents

Leaders Guides for Training Courses
612b—How to Organize and Administer the Weekday Church School . . . . . 15 cents

150b—How to Teach in the Weekday Church School . . . . . 20 cents

Bulletin #930, Use Visual Methods in Weekday Religious Education — Why and How . . . . . 10 cents

☆ ☆ ☆

Order through your Council of Churches, denominational bookstore, or from . . .

The International Council of Religious Education
203 North Wabash Avenue • Chicago 1, Illinois

Pictures from Elgin, Ill. Council of Christian Education

VOLUME 23, NO. 2

EDITORIAL BOARD
Percy R. Hayward, Editor
Lillian Williams, Managing Editor
Marjorie Tolman, Circulation Manager
Isaac K. Beckes
Martha DuBerry
Lee J. Gable
John Burns Ketcham
Gerald E. Knoff
Philip C. Landers
Paul G. Macy
Harry C. Munro
Ruth Elizabeth Murphy
Mary Leigh Palmer
Pearl Rosser
Erwin L. Shaver
Helen Spaulding
T. T. Swearingen
Mabel Garrett Wagner
J. Allan Watson

ASSOCIATE EDITORIAL COUNCIL

(Representing the Editors' Advisory Section of the International Council of Religious Education)
Fred E. McQueen
Thomas B. McDormand
Harold L. Phillips
Margaret Clemens
G. L. Schaller

The International Journal of Religious Education

is the official publication of The International Council of Religious Education
203 N. Wabash Ave., Chicago 1, Illinois
which represents 40 Protestant denominations and 31 state councils in North America co-operating in Christian education.
Roy G. Ross, General Secretary.

EDITORIAL, CIRCULATION AND ADVERTISING OFFICES

203 N. Wabash Ave., Chicago 1, Illinois

SUBSCRIPTION RATES

One year, $2.00
Two years, $3.60
Three years, $5.00
Three or more copies in one order to separate addresses, each $1.85
Clubs of five or more copies to one address, $1.65 each
Single copy, 20 cents.
Same rates to foreign countries.

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council. Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.
PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Entered as second class matter January 7, 1943, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in paragraph 4, Section 538, P. L. & R., authorized January 7, 1943.

Copyright, 1946, by the International Council of Religious Education.

International Journal of Religious Education

OCTOBER, 1946

Cover Picture

"The Parable of the Good Samaritan," by Domenico Fetti (Italian, 1589-1624). *Courtesy, Metropolitan Museum of Art*

Editorials, News and Comment

What's Happening 30
Flashes From Europe, *Roy G. Ross* 31
Councils in Action 32
Buildings that Pinch Our Toes, *G. E. K.* 40
Not Forgetting the Ends 40

Articles of General Interest

Children and the United Nations, *Mabel Garrett Wagner* 4
These Juniors Tested the United Nations, *Alice Geer Kelsey* 5
What Every Superintendent Should Know About the Primary Department, *Margaret M. Clemens* 6
The Couples' Class and How It Grew, *T. N. Tiemeyer* 7
Evangelism by and for Adults, *T. T. Swearingen* 9
What Are Communities Made of? *E. C. Farnham* 10
Radio Serves Religion, *Elinor Inman* 11
They Learned by Watching—Then Doing, *Lee J. Gable* 12
We Brought "Missions" Home, *F. B. Smith* 14

Special Observances

One O'er All the Earth, *Mary Ellen Hawk Saunders* (Service of Ecumenical Fellowship) 3
The Man Who Entertained a King, *E. Paul Hovey* (Christmas play) 15

Other Features

Charter for World Order 2
With the New Books 27
Current Curriculum and General Program Materials 35
Current Feature Films 38
Film for Church Use 39

WORSHIP MATERIALS FOR NOVEMBER

PRIMARY DEPARTMENT, *Frances M. Hill* (THEME: *Thanksgiving*) 17
JUNIOR DEPARTMENT, *Mary Esther McWhirter* (THEME: *Praise God!*). 19
INTERMEDIATE DEPARTMENT, *Frances Nall* (THEME: *Discovering More About God*) 20
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, *Alice Meeker* (THEME: *Let Us Give Thanks*) 24

STORIES AND TALKS

Thanksgiving Around the World 17
Hebrew Festivals 17
Helen Keeps on Helping 18
Bread Upon the Waters 20
Practice Along the Christian Way ... 21
A Treasure in the Ash Can 22
Hymn Interpretation, The Doxology .. 24
What Does Thanksgiving Mean? 26

LITANIES AND RESPONSES

Litany of Praise 20
Scripture Responses 20
In Good Faith 21
Giver of Good Things 25
Challenge 25
Offering Dedication 26

POEMS

"List to the Lark" 19
Our Daily Bread 19
"Sometimes when work and play are done" 19
"Lord, lay some soul" 21
"Father, give thy benediction" 21
Peace Priorities 24

THE world is my home and all the people of the earth are my brothers.

As long as people and society continue to destroy the sacredness of personality, I must work to create abundant life.

As long as people suffer from discrimination, poverty, and tyranny, I must live God's moral laws.

As long as there are conflicts and tension, a world at war, I must give all diligence to promoting obedience to God's moral laws.

In my hands are the instruments of peace and world order.

I am a Christian.

Part of "A Young Christian's Charter for World Order" developed by the World Order Commission of the Christian Youth Council of North America, 1943. Picture, showing Indian students in the entrance to International House, New York, by Henle from Monkmeyer.

One o'er all the earth

By Mary Ellen Hawk Saunders*

The following service was prepared for use by Chinese students, but is equally helpful for personal meditation or for group use in this country. Chinese, Hebrew and Christian classical sources have been drawn on. Permission is granted to those who wish to reprint the program for local use only.

HE HATH MADE of one blood all nations of men for to dwell on the face of the earth . . . that they should seek the Lord, if haply they might feel after him, though he be not far from every one of us." (Acts 17:26, 27)

Religious intolerance

Heresies injure the true doctrine; therefore the superior man will shun them. But only by understanding one's own system, and seeing through to the great source, can a full-robed philosophy be reached. Then, ridding one's self of prejudice by grasping the principles of nature, one may use the other's errors to test one's own true position. By a full exchange of opinion in discussion, the two points of view may find a comprehensive unity—Why limit one's self to attacking the other's errors? Let our doctrine be explained to the very foundations, so that nothing is left concealed. (From Chu Hsi)

Loving all and benefiting all[1]

If sincerity cannot move people, seek the blame in yourself; if yourself cannot influence men, it is all because you have not reached sincerity. (Tsch Wu-kung)

To be rich in self-blame, and scanty in complaint of others, is to keep one's self far from ill will. (Analects)

Tsze-kung asked: Is there one phrase which can suffice for one's whole life? The Master replied: Is it not reciprocity? What you do not yourself desire, do not unto others. (Analects)

The superior man seeks (God) from himself, the mean man from others. (Analects)

The superiority of good will to hate is like water conquering fire. Now the people of good will today, are like a cupful of water trying to rescue a burning cartload of firewood. When the fire is not extinguished, they say that water does not quench fire. But the lack of good will is far worse than this, and in the end will mean destruction. (Mencius)

For though I was free from all men I brought myself under bondage to all, that I might gain the more. . . . To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some. (I Corinthians 9:19, 22)

But what does God desire and what does God hate? God certainly desires that men shall love and benefit each other and does not desire that men hate and injure each other. (Mo Ti)

How do we know that God loves all and benefits all? Because God gives to all and feeds all. (Mo Ti)

He who loves, men will follow suit and love him; he who benefits others, men will in turn benefit him. (Mo Ti)

If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. (I John 4:20)

A new commandment I give unto you, that ye love one another; even as I have loved you, that you also love one another. By this shall all men know that ye are my disciples, if ye love one another. (John 13:34, 35)

Christ most merciful,
Christ who feels for me—
He my hard heart melts,
Wins my loyalty.

(Tr. by A. P. Hedwen)

Litany of thanksgiving for our unity in Christ[2]

Let us give thanks for the gifts and graces of each great division of Christendom;

For the Roman Catholic Church, its glorious traditions; its disciplines in holiness; its worship, rich with the religious passion of the centuries; its noble company of martyrs, doctors and saints.

We thank thee, O Lord, and bless thy holy name.

For the Eastern Orthodox Church: its secret treasure of mystic experience; its marvelous liturgy; its regard for the collective life and its common will as a source of authority.

We thank thee, O Lord, and bless thy holy name.

For the great Protestant communions:

For the Congregationalist jealousy for the rightful independence of the soul and of the group;

For the stress in the Baptist Churches upon personal regeneration and upon the conscious relation of the mature soul to its Lord;

For the power of the Methodists to awaken the conscience of Christians to our social evils; and for their emphasis upon the witness of personal experience, and upon the power of the disciplined life.

We thank thee, O Lord, and bless thy holy name.

For the Presbyterians' reverence for the sovereignty of God and their confidence in his faithfulness to his covenant; for their sense of the moral law, expressing itself in constitutional government;

For the witness to the perpetual real presence of the Inner Light in every human soul borne by the Religious Society of Friends, and for their faithful continuance of a free prophetic ministry.

We thank thee, O Lord, and bless thy holy name.

For the Lutheran Church: its devotion to the grace of God and the Word of God, enshrined in the ministry of the word and sacraments.

We thank thee, O Lord, and bless thy holy name.

For the Anglican Church: its reverent and temperate ways, through its Catholic heritage and its Protestant conscience; its yearning concern over the divisions of Christendom, and its longing to be used as a house of reconciliation.

We thank thee, O Lord, and bless thy holy name.

* Advisor, China's Children Fund, Richmond, Virginia and Shanghai, China.

1 Stuart, Warren H. *China's Spiritual Inheritance in Christian Education,* Selection 24, Appendix 1.

2 *Religious Education Fellowship,* Summer 1940, pp. 40-41.

Children and the United Nations

By Mabel Garrett Wagner*

"ONE WORLD" — we hear this everywhere. We know with our minds that transportation has so developed that one can travel from any part of the world to the far corners in a comparatively few hours. We can cable, if we like, we can telephone, we can switch on the radio and hear voices from all over the world. Physically, through modern transportation and communication, we have been brought into close contact with people all over the world. But actually many of us have not accepted with our emotions the idea that all nations and all races form a world unity. We are hidden behind walls and barriers, invisible perhaps, but nevertheless obstructions to human love and understanding of our world neighbors.

We agree that we want cooperation between nations and world friendship. Too often we simply agree with these general ideas without translating them into action. But what can we do about it? We are not delegates to the peace conferences. International events are moving so rapidly we cannot even guess as yet what the "post-war world" we talked of so glibly will look like. What can we as individuals, as teachers of children, do concretely to bring about world cooperation and world friendship?

One thing we can do is to teach our children the significance of the United Nations. Its principles are in line with those of Christians and it is at present our only hope for world peace. The Charter of the United Nations was signed at San Francisco by fifty nations and others have been admitted to the organization since. At the San Francisco conference the church was represented and the conscience and thought of the church are represented in the Charter. But the United Nations cannot survive unless it is supported by public opinion, and we can begin to develop this opinion by guiding our children into an understanding of its purposes and principles.

The Charter expresses Christian principles

Even a quick glance at the Preamble to the Charter reveals that it is based on Christian principles. This is indicated by these selected phrases:

> "We, the people of the United Nations, determined to save succeeding generations from the scourge of war. . . to reaffirm faith in fundamental rights in the dignity and worth of the human person. . . in equal rights of men and women and of nations large and small, and . . . better standards of life in larger freedom,
>
> And for these ends
>
> to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security,
>
> Have resolved to combine our efforts to accomplish these aims.
>
> Accordingly, our respective Governments, through representatives assembled in the city of San Francisco. . . do hereby establish an international organization to be known as the United Nations."

In the first chapter of the Charter we find these ideas developed as the purposes of United Nations:

1. To maintain international peace and security.
2. To develop friendly relations among nations.
3. To achieve international cooperation.
4. To be a center for harmonizing the actions of nations in the attainment of these common ends.

We think at once of the teachings of Jesus when we discover such phrases in the Charter as "dignity" and "worth" of human persons, "live together as good neighbors," "to develop friendly relations between nations." Are not these ideas ones which children can understand?

Give the Charter religious interpretation

The United Nations Charter may confuse or baffle us if we try to explain its intricate or complicated organization to boys and girls. Representatives from the various countries are still thinking and planning together to develop and perfect a workable organization. That is not our job. Our responsibility as teachers is to understand, undergird and disseminate the fundamental purposes and principles which do have meaning for us all.

In our Christian teaching material we have courses and units of work developed around such ideas as cooperation, our dependence on each other, helpers in our community life, missions and world friendship. The United Nations is an organization embodying much of this teaching, but it is so new that we have not yet grasped our opportunity for the religious values involved. At school, on the radio, in newspapers and pictures boys and girls learn of United Nations. To us is given the challenge to lift it up and give it religious interpretation and meaning.

"Thy kingdom come" is the wish of us all. We long for a friendly world without hate and jealousy. It will be slow in coming; it will come only as our children and youth learn Jesus' teaching of "love one another." Our world will not be free of conflict, nor bound together into One World by organization alone. That is only mechanical. As Christians we know there must be something deeper that will truly bind us together — all nations, all races. Religion can do just this. But are we doing our part to bring this about? Are we fulfilling our responsibility as partners with God in bringing his kingdom to earth? It is easy, even though morally lazy, to sit back thinking, "Now we have the United Nations; let it do the work. I can relax." Honest thinking will expose to us the fallacy. Cooperation is hard. It does not happen by rules, organization or efforts of a few leaders. It really only comes when everyone, the people, you and I, believe in it, work, think and pray for it. World cooperation depends upon us today—on what we as individuals each do in our own community, and also upon what we are teaching our boys and girls. They must carry on in the next generation.

We know that boys and girls are affected by their daily experiences, and by attitudes of teachers and parents. To us as leaders is given the responsibility of continually enriching and enlarging their experiences. We must discover how to help them understand and to learn how to work with peoples all over the world in a more friendly Christian manner than has been done in the past. It may

* Director of Children's Work, International Council of Religious Education.

The church was represented at the San Francisco Conference and the conscience and thought of the church are represented in the Charter. In this picture Harold E. Stassen, President of the International Council of Religious Education, waits his turn to follow Senator Connally in signing the Charter. Others: President Truman, Mr. Stettinius, Miss Gildersleeve, and Mr. Eaton.

Photograph Press Association, Inc.

be that much of this teaching will be marginal or fused into our regular curriculum material. It may be a strengthening or highlighting of what we have been doing. But it cannot just happen unless we are aware of the opportunities for religious values.

One adventuresome teacher explored the United Nations Charter with her fifth and sixth graders in one session. Her story describing this experience, given below, should help other teachers to grasp the religious significance of such a study.

These Juniors tested the United Nations

By Alice Geer Kelsey*

THE FOLLOWING SUMMARY of one day's session with a group of fifth and sixth graders in a study of the United Nations may hold suggestions for others wishing to introduce this subject. This session followed naturally a unit on "Jesus the Courageous," but would fit with almost any course of lessons.

They exchange information

Questioned about their knowledge of the United Nations, this particular group of fifth and sixth grade children showed that their public school teachers had made a good start. All of the children recognized the big copy of the United Nations Charter which is distributed by the Government Printing Office. Most of them said a similar copy was hanging in their class rooms. Some said that their teachers had talked to them about the UN. Some had listened on the school radio to a program about the UN in a weekly broadcast entitled "Journeys behind the News."

Having this basic acquaintance with the UN, the children could be led quickly into the testing of the charter by the teachings of Jesus, to decide whether it was an organization which we of the churches should back with all our might.

Materials needed for the session reported below are: (1) a large copy of the Charter of the United Nations, listed as Publication 2472 by the U. S. Government Printing Office, Washington, D. C., or the bulletin giving the text of the Charter, Publication 2353; (2) a map of the world, preferably a globe; (3) a Bible for each child; (4) blackboard and chalk; (5) a dictionary if desired.

The preliminary discussion of the Charter included a sharing of any information the children had. Then one read the list of nations signing while another located the countries named on the globe. As the countries were listed alphabetically on the copy of the Charter recommended above, there was much turning of the globe from Ecuador to Egypt, from Lebanon to Liberia, from the Netherlands to New Zealand, from the Philippines to Poland. This twirling of the globe helped emphasize how far-flung are the countries which were binding themselves together by the Charter. The missing countries were noted, former enemy countries and neutral countries. The juniors hoped that these would soon be joining the family of United Nations.

Simplifying the preamble and the purpose of the Charter into words familiar to juniors was the next step. With a large class, it might be well to divide into committees, each with a dictionary and a guiding adult, each putting an assigned portion into easier language. As ours was a small group, we worked together on the simplification. We read preamble and purpose, phrase by phrase, letting different juniors volunteer explanations. There were surprisingly few words for which some child could not give an explanation. It was only such phrases as "acts of aggression" or "humanitarian character" which made a dictionary or adult help necessary. By the time the juniors had put the first part of the Charter into their own language, they had a fairly clear idea of its meaning.

They compare the Charter with Jesus' teachings

They were ready then to test the purpose of the Charter by the teachings of Jesus. This could be done by their remembering what Jesus had said or done at certain times, or by their looking up references. Listed below are some quotations of Jesus which the juniors looked up and compared with the Charter. Any of Jesus' words about peace, forgiveness, cooperation, humanitarian service, love of neighbor, talking things over instead of quarrelling, or the value of a person may be used.

(Continued on page 36)

* Ithaca, New York.

Ed Clark

Primaries should feel themselves a part of the church family.

What every superintendent should know—

About the primary department

Margaret M. Clemens*

CHILDREN SIX, SEVEN, AND EIGHT YEARS OLD, in grades one, two and three, make up the primary department. So much of growth and learning takes place during these three years that there is a vast difference between the six and eight-year-olds. School and wider social contacts are opening new worlds; new skills are rapidly developing; ideas of God and Jesus, of right and wrong, are growing. These children are eager, interested, active; curious, literal-minded, and much occupied with the process of learning to live in a complex world.

Grouping

There should be a separate department, or in a small school, a separate class, for the primary children. Usually there are classes, made up of both boys and girls, for each grade, and the entire group meets together for worship and fellowship. In large schools, sometimes each grade is separate for the entire session with skilled leaders in charge. Some schools are trying out a separate group for the more advanced third grade children, while the six and seven-year-olds are kept together. Still other churches are experimenting with a two-grade plan, with first and second grades together, third and fourth, and fifth and sixth. It is important to remember that there may be more than one "right" answer to this question of grouping, and experimentation along the lines suggested is needed.

*Editor, Children's Publications, American Baptist Publication Society, Philadelphia, Pennsylvania.

Goals

All leaders need to have clear goals in mind. Sometimes our failure to achieve is due to the fact that we have not thought through exactly what we are trying to accomplish. There is a carefully worked out statement of objectives for each age group, in terms of the child's relationship to God, to Jesus, to the church, to the Bible, and in regard to his social contacts and personal growth. What an excellent study this would make for a series of six workers' conferences! (Write to your denominational board for a statement of "Goals and Objectives for the Christian Education of Children.")

Space and equipment

A room of their own, light, dry, clean, attractive, and large enough so that interesting things can happen there, is important. "Large enough" means at least eighteen square feet of space for each child. No longer do we recommend little cubby-hole classrooms where the children can do nothing but sit.

Chairs, ten to twelve inches high; rectangular tables twenty to twenty-two inches high; a piano; shelves for work materials; bookshelves and a table for books; a picture file; desk for the secretary; and a lovely arrangement for a center of worship, with an attractive Bible, are needed furnishings. Cleanliness and beauty are essential and are possible for every church.

Your primary leaders need materials with which they and the children can work: pictures, construction materials, nature objects, books. Large blocks are excellent for building Biblical and other models in the primary department.

The curriculum and the program

In most instances, the lesson materials planned and recommended by your denomination are best for your group. They are based on the objectives for the religious growth of primary children and have been very carefully developed. They are part of a total curriculum for your school.

If you have questions or need help there are persons in your denominational Board of Education who are there to serve you. Send your request to your headquarters.

Everything that happens in the church or as a part of the church life to affect primary children is a part of the church's program for these children. In the usual sense, the program will include all plans made for children six, seven and eight. The Sunday school period, perhaps an expanded session, vacation church school, weekday school

of religion, school of missions, parties and social gatherings, special day observances — all of these may be part of the program, and should be carefully planned in the light of the children's needs, the objectives, and the relation of each part of the program to other parts.

Finding and developing leaders

A teacher of primary children should understand and love children, should know how to teach, and above all, if she is to guide the Christian growth of boys and girls, she should be a sincere, poised, mature Christian herself. She should be happy, dependable and courteous, with a genuine respect for the personalities of children.

Where to find such leadres? The school must help to develop them. A monthly workers' conference which is more than a business meeting, can do much. There should be time for departmental workers' conferences as well as for the general meeting.

A read-and-discuss club is good. Leadership classes are within the reach of every church, and each church should make plans to send teachers to summer conferences and, best of all, to laboratory schools for training. The laboratory method can be used in the local church, with a young, inexperienced teacher observing and working with a skilled teacher for a period of time. The superintendent can do much to make clear the imoprtance of church school teaching, and to make training opportunities available.

The primary department and the church school

The primary department is a part of the program and fellowship of the entire church school. The superintendent will want to cultivate this unity. It will not be accomplished by frequent assemblies of the entire school. There may be a few times during the church year when the primary department will meet with the church family—perhaps on Children's Day or Promotion Day or for a special Christmas giving service—but as a rule more childlike, helpful activities can be carried on within the department itself. There will be many times, however, when the primary children can be related to a church or church school enterprise, or when contacts between departments or between the primary children and an adult class or individual can help them to feel part of the church family. The primary children need to know the general superintendent, as well as the minister and other church helpers, as friends.

Unity also will be achieved through the joint planning of all church school workers as together they consider the needs and interests of the entire school.

The couples' class and how it grew

By T. N. Tiemeyer*

ABOUT TWO YEARS ago we organized a class for young married couples. Since then it has become the largest class in the church school. For ten consecutive years the membership and attendance of our church school had gradually been decreasing. Figures at the end of 1945 not only showed that this decline had been halted but revealed an increase of 10 per cent in the attendance. This rate of increase has continued through the first six months of this year. We believe that the couples' class was the primary factor in this change of direction.

The married men returning from the service found it easier to come back into the church school program through the couples' class. Even those who did not attend before the war, in fact, who had not attended since childhood, are now in regular attendance with their wives. The enrollment of the children's departments has also increased, mainly due to the children of the members in this married people's class.

We have found that married couples hunger for friendships and want contact with other married folk of around their own ages. Such friendships are now being formed in our church school. We realize also that these young couples will be the backbone of the congregation in ten to twenty years from now and their present friendships a promise of a harmonious future for the church. Although we feel our venture has been highly successful, we have no guaranteed plan that we can advise others to follow. We have worked out the issues as they arose and made changes where they seemed justified. So that others who may want to organize such a class may profit by our experiences, we relate here the procedure by which our class came into existence and the rules and practices we found most acceptable in its continuance.

Getting started

Our initial move was to invite two active couples to the parsonage one evening to discuss with them the possibilities of such a class. The idea appealed to them and they invited two more couples to meet them on Sunday mornings to lay plans for the class. Incidently, we have found that the secret of rapid growth of this class lies in the contagious enthusiasm of its members. Hardly a Sunday passes without members bringing along friends.

For four Sunday mornings during the church school hour we made a thorough study of the place of young married people in the church school. We used as our guide a little paper-bound book by George Gleason entitled *Church Group Activities for Young Married People*, published by the Association Press. This book presents case studies of 222 married couples' groups in 173 California churches and should be required reading for every pastor and Christian education director planning such a class.

Our next step was to take the church roster and list the names of those who would be eligible or interested in joining. These were invited by mail, phone, and personal contacts. Then we chose a Sunday for the "grand opening" of the class and arranged a program that would present some of the plans which had been worked out.

Qualifications for membership

Our first unalterable rule was that husband and wife must join together. The only exception was in the case where the husband was still in the service and the wife was admitted with the understanding that her husband would join when he returned. This has actually happened

* Pastor, St. Mark's Evangelical and Reformed Church, New Albany, Indiana.

The All-Twos Club of the Lakewood Presbyterian Church in Lakewood, Ohio, is another example of a flourishing club for young married couples. This group has been organized for thirteen years.

in every case. The age requirement offered a problem at first. We set thirty as the top age to begin with. Then we raised the maximum combined age to sixty-five. At length we were compelled to take off the ceiling and allow the class to attract a natural friendship group of those who felt at home in it. At present the ages range from twenty to thirty-nine.

We are just beginning to realize that this covers too great an age difference. Several newly-married couples in their early twenties have not been willing to join the class because of the older members. Besides, the problems of young people just married are different from those who have children in school. As soon as another teacher can be found we plan to split the class into two groups. The younger group will include those under thirty but we will not adhere strictly to this rule. The two groups will continue then as separate classes, each having its own independent organization. There will be no graduating from one class into another but they will be, as other adult classes, permanent groups. Perhaps ten years from now it will become necessary to form a third class of the youngest group, and so on.

Class organization

After the first month of class meetings a morning was devoted to drawing up a brief set of rules. There was no desire for a constitution or detailed laws. The members' main objective was to study their common problems from a Christian viewpoint and promote a wholesome fellowship.

Three offices were created to govern the class, president, vice-president, and secretary-treasurer. Each office is held jointly by a couple. It is, therefore, "Mr. and Mrs. President." etc. In order to rotate offices rapidly, the term was limited to six months. It is planned to extend this to one year.

Three standing committees are appointed by the president. A worship committee arranges a short devotional to open each class session. The membership committee visits prospects and acts as a welcoming committee to visitors. The program committee meets with the teacher to discuss and recommend topics for the Sunday class session. Each committee consists of one couple.

In the book recommended above, Gleason lists seventy-eight names for couples' classes in the appendix. The class will enjoy using its originality in selecting a novel and attractive name. Both classes that I have helped organize in two different congregations have preferred the name "Mr. and Mrs."

The Sunday program

The program committee, meeting with the teacher, works out a program for six months. During the first half year of the class we chose a different topic for each month. They were brief, experimental courses to gauge the interests and preferences of the members. These were the Sunday topics for the first half-year: "Problems Facing the Family," "Worship and the Church Year," "Needs of Our Community," "Religion in the News," "Recent Religious Literature," and "Serving Our Church."

After experimenting in these subjects, many of the class members felt that we were not coming to grips with real religious issues as we ought. So we planned a three months' course of study in the Gospel of Mark which was highly successful. We are now planning a three months' course on "The Principles of Our Christian Faith" for the fall term. Other subjects that we have considered or have had requests for are: "Teaching Our Children Religion," "Protestantism and Catholicism," "The Consumer's Problem," "Religions of Other Lands," and "Strange Religious Cults of America."

The class has agreed to allow its teacher at least one Sunday off each month. On that day the presidents take over and sometimes present their own version of "Religion in the News," or they may present a speaker on some special subject. The group prefers a subject that lends itself to discussion. Members do not like to prepare topics in advance but enjoy entering into lively arguments over the material presented. There is a keen interest in any topic dealing with home problems.

Social activities

The class meets not only on Sunday morning, but also one evening each month. This meeting consists of a brief business session followed by a social program. Married people love to play games with each other and will enter whole-heartedly in contests, stunts, and folk games. Light refreshments are always served to climax each monthly meeting. The presidents designate two couples to be responsible for the games, and two others prepare refreshments for each month. Expenses are defrayed by assessing members present. Even our most elaborate party to date cost only 60c a couple.

At first the meetings were held in the homes until the group grew too large to accommodate. Present meetings are held in the parish hall. During the summer the meetings are held out-of-doors.

(Continued on page 29)

Evangelism by and for adults

Adult projects in the United Christian Teaching Crusade

By T. T. Swearingen

THE CURRENT SENSE OF CONCERN for the evangelistic mission of the church is shared strongly by the religious education forces of the Protestant Churches. They are putting this concern into practice through cooperation in the United Christian Teaching Crusade. In addition to the teaching missions of the Guest Leader type now being used by selected communities, the Crusade takes the form of special projects for children, youth and adults.[1] The projects in the adult field offer a challenge to the revitalization of the adult work in the church school.

Experimentation in the adult field is being launched this fall with three types of projects. The experimentation relates to method only, since the purposes are elemental and basic to the Christian program. These three types are,—

1. The teacher-evangelist project

The purpose of this project is to help teachers of adult classes and other adult group leaders to become more aware of their part in re-enlisting indifferent church members in the activities of the church, and to help Christian adults to assume their responsibility in reaching individuals for Christian decision who have never committed their lives to Christ.

2. A re-enlistment mission for young adults

The purpose here will be to help the churches make a community-wide and effective approach to the re-enlistment in church fellowship and activities of all young adults who have been dislocated by war-time activities. Some steps in preparation may include:

(a) A community-wide religious census or survey, either just of their group, or as part of a total census. This will provide each church with a "responsibility list" of young adults.

(b) Each church will then need to place responsibility for enlisting these persons in an existing or a newly formed young adult fellowship group composed of those already active. The pastor and a mature counsellor or counselling couple should work with this group in its task.

(c) A program may consist of the following:

1. A forenoon ministers' conference on the problem.
2. Afternoon and evening conference with the consellors and active members of the young adult groups.
3. A popular evening rally designed to attract many of those on "responsibility lists."
4. An evening fellowship party or program in each church to which its own "responsibility list" persons are invited.
5. A meeting of counsellors the following day to evaluate programs and plan next steps.
6. The planning of a program of young adult work by each church.

3. A parent-teacher project

The purpose of this project would be to focus the attention of the churches and the entire community upon the religious significance of the family, to increase the cooperative relationships between home and church, and to develop in each church and in the community as a whole specific provision for Christian family life education. The program will be for both parents and teachers — partly together, partly in separate groups. The approach to the parents will be through the teachers of their children.

A three-day program will be conducted, Sunday through Tuesday, or Wednesday through Friday. It will include the following elementts:

(a) Two forenoon ministers' conferences on a parish program for strengthening home and family life.

(b) Two evening convocation sessions of an inspirational nature, appealing to both parents and teachers.

(c) A conference for parents with exhibit on "Resources for Enriching Family life."

(d) A conference for parents on "Religious Activities in the Family."

(e) A conference for parents and teachers in each department, considering aims and curriculum.

(f) A family hobby show or recreational evening with exhibits and demonstrations.

(g) A conference of teachers and visitors on home visitation and family contacts.

All projects experimental

Two major aims characterize this effort, first, to give primary emphasis to evangelism and second, to develop new patterns in adult evangelism.

To accomplish these purposes the experimentation is being launched first upon an interdenominational basis. A selected number of communities will be invited to cooperate with denominational adult leaders and in each case the effort will be community-wide.

The projects will be initiated first through the resourcefulness of the leaders involved. There is no pamphlet to secure to show just how each step is to be taken. The important thing is a sense of concern for persons and willingness to explore ways and means of reaching them. No device, no mimeographed or printed material can replace this basic Christian urge to win persons to Christ. If pamphlets are needed they can better follow than precede real living experience, the vital attempt to find the people and win them to Christ.

Your community can start now. Invite leaders of other churches to consider your community needs in evangelism and carry on your own experimentation. The United Christian Adult Movement will be a reality in Christian work for and with your adults.

[1] The youth projects were described in the September issue; the projects for children will be described in a later issue.

New Youth Bulletin

CHRISTIAN YOUTH AND THE RURAL TASK *is the latest Guide to Action in the U.C.Y.M. series. It describes service projects, outlines discussion topics, and includes worship services and special programs. Price, 20c from the International Council of Religious Education or state or denominational agencies.*

What are communities made of?

By E. C. Farnham*

During the coming year the JOURNAL will have a good deal to say about the community, for it is here that Protestantism will win or lose its fight for a Christian social order. Dr. Farnham's article is the first of a series to run throughout the year. By discussing the nature of the community itself it lays the foundation for others that will deal with the ways by which Protestant churches together can meet this issue. For meet it we must!

EDITORIAL BOARD

THE TERM "COMMUNITY" may be used in many ways, and to consider it realistically we must have a limiting definition. There is a world community, a near community, a cultural community, a social community. A community may be fixed on geographical lines, or it may be of political character.

Within the community of a metropolitan area may be scores of lesser communities. Within the same small geographical community may also be social, philosophical and racial communities. There may be the radically minded, or the reactionary minded (and who is not conscious of such groupings), the "evangelical" Christians and the every-day variety of historical evangelical Christians, the P.A.C., C.I.O., A.F. of L., Republican, Democrat, Prohibitionist, P.T.A., Federation of Women's Clubs, Chamber of Commerce, N.A.M., Board of Education, City Hall, and so on and on.

Taken thus in its entirety, a community appears to be a baffling situation, without head or heart, marked by complexity and bewildering variety:

—with a stationary or a rapid rate of growth;

—with a tendency toward change or with a marked resistance to change;

—with singular apathy to social issues or with disturbing tendencies toward conflict over controversial matters;

—with a multiplicity of organizations, movements, currents, causes;

—supplemented by people and more people, each and all with personal interests and individualistic undertakings.

Movement, sound, color (or lack of color); sometimes confusion, conflict, frustration, good and evil, rich and poor, exploitation, indifference to things spiritual, "right forever on the scaffold, wrong forever on the throne"—all these are the workaday characteristics of the community.

To such a community, there are several possible reactions. One reaction is that of futility. Another is a resort to tactics of force and blunderbuss shooting, as, for example, through the indiscriminate release of resolutions. A third, and the obviously realistic, is that of socio-religious engineering.

It is a challenging fact that numerous organizations have conceived the community as an engineering problem and are addressing themselves to it and its problems in a skilled and successful fashion. Notable among such organizations are our councils of social welfare. The progress being made is interesting and significant, and a body of facts and principles has been developed which allows no excuse for inaction by the amateur. Every church council executive should avail himself of the numerous university courses now available in the field of Community Organization, or should have in his library as working tools some of the many excellent books on the subject. He can well afford to study the principles and techniques of the community welfare federations.

When we approach the community as a problem in socio-religious engineering, we must be reminded that we are not now thinking or dealing in terms of persons, nor of the approach to them as individuals, nor of the ministrations performed by churches, though these functions will be always in the background as ultimate ends. We will be dealing, rather, with a great organism, an objective fact which lies athwart the path of individuals and of congregations, engulfing them, blocking them, giving them opportunity, making their lives either rich or poor, free or repressed, effective or frustrated.

There it is, a mighty giant, something laying a heavy, inert hand upon its people, sometimes reaching out first here and then there, like the sinister arm of an octopus stirring into action all within its reach. The community

---

Communities Challenge the Church

"I would emphasize to this Council the extreme importance of the activities of the communities in which we live. Much as we stress world cooperation we must not dim the fact that the well-being of the people of the world also rests in great measure upon the conduct of the communities in which they make their homes.

"I plead for an unceasing interpretation of the concepts of our religion into action in the day-to-day realities of our neighborhoods, our towns, and our cities.

"Under the fundamental teachings of religion there can be no 'wrong side of the tracks' in our cities. Under these teachings we cannot point with pride to our churches and close our eyes to our slums. Under these teachings we cannot be smugly content with Sunday and church schools of all faiths, filled with one-half of our communities' children, and ignore the other half of our children who are not receiving any religious training or education whatsoever.

"The challenge of the postwar tensions and dislocations and dangers in our communities is immediate and acute. I trust that a major portion of the activity of the Council in this next year will be directed to meeting this challenge."

HAROLD E. STASSEN in an address at the opening session of the 24th annual meeting of the International Council of Religious Education.

---

* Executive Secretary, Church Federation of Los Angeles, California. This is part of an address given to the Association of Council Secretaries meeting at Conference Point Camp, Lake Geneva, June 1946.

has been there a long time, for a while perhaps quite innocent in terms of size and design, and then suddenly taking on life and moving with irresistible force, pushing everything before it. Think, for example, of the recent war industry boom, with influx of people and the consequent insufficiency of housing facilities, with consequent congestion, infelicity, conflict, delinquency, and social and spiritual breakdown.

Protestantism must face such communities as problems in religious engineering. It must be concerned with the community for at least three reasons: 1. communities are vital factors effecting the lives of people; 2. there are rival faiths which appreciate the significance of the community and are responding in a skilled way, to their distinct advantage; 3. the community, with its various patterns, plays a tremendous part in the life and growth of our churches, with vital bearing upon the whole program of mission out-reach. The place and power of Protestantism depends upon a better understanding of the community, and upon a determination to deal with the community with deliberate planning and with skilled generalship. The church councils, which are now becoming an aspect of Protestantism, find their significance at this point.

Radio serves religion

But more listeners would mean greater service

By Elinor Inman*

IF I SHOULD ASK the question, "*Does* radio serve religion?" I am sure your answer would be that radio, among many other services, does serve religion. If I should next ask, "*How* does radio serve religion?" what would your answer be? And a third question, "How can radio *better* serve religion?" I have my own answer to that one. You will find it in a later paragraph.

Radio does serve religion

Last spring Dr. Frederick W. Evans, Moderator of the General Assembly of the Presbyterian Church U.S.A., was heard on Columbia's Church of the Air. "Do you realize," a friend said afterward, "that during your half-hour on the radio you probably spoke to more people than were heard by St. Paul during all the years of his ministry?"

We can easily appreciate what Dr. Evans' able message meant to the millions of listeners in his radio congregation that spring morning. We probably think first of the shut-ins, devout souls kept from church by age or infirmity. But we think, too, of that greater number—the many men and women who have never made any religious philosophy their own, who have never found—perhaps have never looked for—any source of spiritual strength. What a fountain of inspiration to the speaker to realize that someone in need of help outside himself may quite casually, even accidentally, turn on his radio and, his attention caught by a thoughtful phrase, continue to listen. In behalf of these and many other listeners, radio does indeed serve religion.

It serves religion in many ways

But to leave the matter there, with the assumption that radio serves religion only through programs bearing the label "religious," would be to assert a dangerous half-truth. Just as the wrong kind of radio programs in totalitarian countries have been directed against religious beliefs, likewise the right kind of programs in a democracy can buttress religious faith. Go over the radio listings in your local paper and look for the programs that encourage the listener to think along the ethical and educational lines which our Christian faith would develop in each of us—race relations programs, good musical entertainment, public affairs programs such as America's Town Meeting and the People's Platform, educational programs like Exploring the Unknown or Columbia's School of the Air, which is planned for family listening and presented five days a week throughout the school year. Listen to them, evaluate them for yourself. Think of the many ways in which good radio programs can supplement the able but often inadequate leadership in the local church. Listen to Pacific Story, if you are not already a booster for it, and you'll immediately see what possibilities it has for stimulating discussion and study in the women's missionary society of your church. This is part of the answer to question number two. Seek, and you will find many other programs that can be utilized in your regular church activities.

Bauer-Cotterell

If no one tuned in on the radio there would be no broadcast.

* Director of Religious Broadcasts, Columbia Broadcasting System, New York City. Miss Inman is charged with responsibility for all religious programs presented on the Columbia network. Regular programs under her supervision are the two religious music series, Salt Lake Tabernacle Choir and Wings over Jordan, and the sixteen-year-old Church of the Air.

It could serve religion better

But to go on to our third question: "How can radio better serve religion?" This question, like the others, has many valid answers. Should you ask that question of me, I would reply with one word, "You."

Probably you have never appeared on a radio program, religious or otherwise. Perhaps you have never even been inside a radio studio. You nonetheless have a great share of responsibility for the success of radio in its service to religion.

My seventh-grade teacher, wanting to explain the nature of sound to her class, told the story of the deaf sexton ringing a church bell. This imaginary church was set in the middle of a great wasteland where there was no living thing, not even a churchmouse. And because the sound waves from the ringing bell reached no living ear, there was no sound at all.

So it is with a radio program. Regardless of the amount of time provided by networks and local stations for religious programs and for those other programs auxiliary to the nation's religious broadcasts, regardless of the planning and talent and professional skill available to them, regardless of their valuable content or the deftness with which important points are made—if no one tuned his radio to a specified program, there would be no broadcast at all. For the sounds that go into the microphone must finally reach human ears and impinge upon human consciousness before they have any meaning. No matter how fine a program may be, its success must be partially measured by the size of its audience. That is an important test of its influence.

This is where you come in. When you find a good radio series, make it part of your responsibility to call this to the attention of others. Is Victorious Living, that ingenious little five-minute program developed by the International Council of Religious Education, now being broadcast in your community? Then tell people about it, what station it is on, what hour. Is your local council of churches sponsoring All Aboard for Adventure, a transcribed series designed to put churches in contact with children not enrolled in any church school? Do whatever you can to let people know about such programs and encourage them to listen: notices in the church calendar; posters in the public library. (Making these posters would be a fine project for one of your youth groups.) Whatever you can do to extend the reach of good radio programs, it is your responsibility, and privilege, to do. And that is why, when the question is asked, "How can radio better serve religion?" the answer comes back to "You."

They learned by watching—then doing

In a demonstration class

By Lee J. Gable*

JUST AFTER CHRISTMAS a junior boy stepped to the Y.M.C.A. desk. "When will the school open again?" he asked. Just before Christmas he had been one of twenty-five boys and girls who came to the Y.M.C.A. one evening each week for three months for a class in religion. The real purpose of the class was to demonstrate good teaching for the benefit of a group of church school teachers. The class was so interesting, however, that the little fellow wanted more of it.

The teachers liked it too. As one of them put it later: "We had a chance to observe real teaching. We liked the way she handled children."

The beginning

The class grew out of a conversation between the executive secretary of the City Council of Christian Education and an expert in children's work, Miss Elizabeth Whitehouse.[1] They agreed that it is easy to talk about theory. It is even easy to get people in a class to the point where they seem to understand that theory. When these people go back to their own church work, however, too many of them leave behind what they had seemed to learn.

What if people could see a real school in action? What if they could see theory at work? What if they, themselves, could have a share in that good school after a skilled teacher had set the pace?

The plan

The plan which grew out of this conversation was a practice-observation school which met one night each week for twelve weeks. Children of junior age were recruited from the neighborhood. Because of the evening meeting hour, only children living within a five-minute walk from the Y.M.C.A. were accepted.

During the first part of the evening the children were taught as if they were a Sunday school class. At first the leader handled this period as a demonstration, while the student teachers observed. She used only such materials as any of the churches represented could use. It was to be a demonstration of what workers themselves could do, if they would. At the close of the teaching period the children were dismissed. The adults stayed to discuss what had been done, to consider ways of improving it, and to plan for the class the following week.

Theory in action

The first night there were six children. The number increased rapidly until there were twenty-five. At that point enrollment was closed for lack of space.

* Director of Leadership Education, International Council of Religious Education. When this article was written Mr. Gable held his former position as Director of Leadership Training for the Board of Christian Education of the Evangelical and Reformed Church.

[1] Miss Whitehouse was formerly Editor of Children's Publications for the Presbyterian Church in the U. S. A. and is now on the faculty of the Baptist Institute in Philadelphia.

Ann Arbor Weekday Schools

Children, like adults, enjoy creative work when they don't realize that it is work.

Everything was ready each evening before the children arrived. They were made to feel at home right away. Their wraps were put away and the leaders helped them to get started in activity where they had left off the week before. Punctuality was no problem. As one member of the group said: "After they came to the first session and found she was doing things, there was no trouble about time. They came promptly."

The activity of the class was planned around the theme, "The Story of Jesus." Different methods of teaching were demonstrated on different evenings.

1. *Memory work.* The class was led in memorizing a psalm. The leader read it first while the children listened. Then they read it together. After that they talked about it, and then saw pictures related to the psalm. They sang songs that grew out of it. They prepared a prayer in connection with it. To the surprise of the observers, the children learned the psalm through these activities without drill and without apparent study.

2. *Picture study.* One evening was given to study of pictures of Jesus and the way he loved and helped people.

3. *Bible study.* The leader read a story from the King James Version of the Bible. Then she asked the children how they thought Jesus would talk if he were here today. After some discussion she read the same story from a modern translation of the Bible. After this session a modern translation was kept regularly on the reference table. Children frequently came to it to read. Sometimes they asked the leader to find a particular story so they could find how that story sounds in the language of today.

4. *Creative writing.* One evening the group created its own psalm of Thanksgiving. They talked about psalms and why people wrote them. They read several from the Bible to see if they could guess what might have happened to make people want to sing these old songs of praise to God. They chose a verse, Psalm 145:9a, "The Lord is good to all" as a beginning for their own Psalm and then dictated it line by line to the leader. On another evening the children prepared and told original stories in which the principles of Jesus were put into story form.

5. *Discussion.* Discussion was used to show out of what experiences discussion grows, how it is conducted, and how it is drawn together to help children reach conclusions. The children raised problems out of their own experiences and discussed the problems in the light of what they had already learned.

6. *Story-telling.* Late in the school there was an evening of story-telling in which the leader told the story. This was done late because the leader wanted the group to see first that there are numerous other ways of teaching children.

7. *Making Christmas cards.* The children made up Christmas greeting cards based on the words of Jesus. This was done during the last three weeks.

Throughout the school pupil activity loomed large. The children made a story book about Jesus. It was illustrated with pictures and covered with an elaborately decorated cover.

Informal worship experiences developed occasionally. The leader deliberately encouraged quiet moments and informal worship, because she wanted the adults to see worship which was different from the usual pattern.

The adults learned too

After the fifth week, adult volunteers took increasing responsibility for parts of each session. Picture studies, stories, worship, discussion were tried out by the observing students. Toward the close of the course, the sessions were being largely conducted by the student teachers.

The members of the group agreed that at least five things were learned by the student teachers:

1. *A better approach to the lesson period.* Whereas the observers thought of teaching as "saying things all the time," they discovered that it can mean doing things. They learned how to get children into activities as they arrived for the class and to lead them naturally into a lesson period.

2. *Self-confidence.* Most of the adults had thought they could not lead discussion or tell a story. When they had observed someone else, evaluated that experience, and then

(Continued on page 29)

We brought "missions" home

A school for world friendship that had results

By F. B. Smith*

WHEN EVEN ONE CHURCH in a community gets interested in "doing something" things may begin to happen. Our church increased its budget for missions by twenty-five per cent this year and it has been oversubscribed. The Women's Council and the University Women's Club are the most influential groups in initiating movements in our city. The Women's Council is now taking steps to bring clinics, better housing and sanitary facilities to our West End, which is a blot on our otherwise wholesome city. The University Women's Club has become interested in Lincoln Christian Center, the Baptist community house. These two groups were stimulated to undertake these activities by women of our church. The increased contributions and the attempts for community betterment can both be directly attributed to the School for World Friendship which we held in our church last January.

The planning for this School began in May of the preceding year, when the Committee on Religious Education had its organization meeting and made its agenda. The School for World Friendship was put down as one of the really important things to be done during the year. The committee in charge felt that three great objectives should govern the setting up of the program:

a. It was to be an integral part of the church program.

b. Age interests were to be considered in the selection and presentation of material.

c. The "laboratory" method was to be used in presenting the material.

A part of the church program

The minister was very cooperative in making this special study an integral part of the church program. On the Wednesday nights in January the regular prayer service was not "done away with" but enlarged and enriched to carry the midweek phases of the school program. On Sundays throughout the month he preached on missionary themes and brought in for the evening services speakers who had either been missionaries or knew about missions. The church school and the young people's societies made missionary study their chief activity during the month.

The midweek meeting

On Wednesday evenings throughout January the church people gathered in the banquet room for a "pot luck" dinner. After the meal there was a short worship service followed by moving pictures showing work in mission fields. Then the company divided into three groups based on age interests: children, young people and adults. The children and young people studied Africa. The programs of the adult group were more unusual.

On the second Wednesday evening four guests composed the panel for the discussion in the adult group. These were: Mrs. Chan, a cultured Chinese, a graduate of Cornell University and a former teacher in China; Mr. Cantos, a Negro business man, a graduate of Tuskegee Institute; Mr. Hernandez, minister of a Mexican Protestant Church; and the Rev. Talmadge Phelps, director of the Lincoln Christian Center. They brought out the fact that minority groups, guilty only of being another color or race, were condemned to live in a section of Sacramento that is little more than a slum. This section is provided by the city with few privileges, such as recreation centers and clinics, and nearly all the housing is sub-standard. Facts were given by the members of this panel in an entirely scientific way, free from emotionalism. The audience, however, was deeply stirred and showed it in conversations with the speakers at the close of the session.

On other evenings the adult section had members of the minority groups from their city who discussed the problems of that particular group. One Wednesday evening there were five Japanese-Americans. Another time Mrs. Ruth Johnson, a Negro who held an M. A. from Columbia University, spoke very convincingly of the problems of her people who were trying to raise themselves and their race to a more useful plane in society. The last evening "the unrooted and uprooted," of whom there are so many in our state, were discussed by the Field Representative of our denomination.

What can we do about it?

In all of the groups, from the family groups around the table at the dinners, to the discussion groups, the question was asked "What can we do about conditions?" They could answer the question for foreign missions by giving money. But, "What about missionary responsibility at home?" A new concept arose, a sense of our responsibility in seeing that minority groups got a square deal. A committee was appointed which brought in the following resolutions, which were adopted:

1. Christian people should be more concerned about the problems of the minority groups.
2. As citizens of Sacramento we feel that there should be equal privileges for all citizens in spite of race, color or location.
3. As Christians we will be active in seeing that this inequality ceases.
4. A good Christian should be an intelligent one. (The men should follow the lead of the women in a more diligent study of missions.)
5. Giving will increase in ratio to the understanding of why we give.

In summarizing the efforts during the month the Board of Christian Education said in part: "People learn in different ways. We should learn by observing at first hand, and listening to those around us as well as by reading books. Strangely enough, interest that is stimulated by things near at hand will serve as the background for gaining an appreciation of similar things far away. Then books will become more meaningful. We recommend that our church become more mission-minded both at home and abroad."

* Principal, El Dorado School, Sacramento City Unified School District, Sacramento, California. Chairman, Committee on Christian Education, First Baptist Church.

The man who entertained a king

A play for the Christmas season

By E. Paul Hovey*

From a story by Coningsby Dawson[1]

Characters

INNKEEPER, owner of Inn at Bethlehem
JOEL, his son, a boy of ten or twelve
ROMAN SOLDIER
SHEPHERDS AND TOWNSPEOPLE (Any number may take part, with five or more taking short speaking parts. Women should be included among those coming to register.)
SLAVE (non speaking)
RACHEL, the Innkeeper's daughter, a girl in her teens
QUIRINIUS, governor of Syria
TRAVELER
JOSEPH
MARY
HERALD
MAGISTRATES (There may be one or more of these)
KING HEROD
ATTENDANTS TO THE KING
SENTRY

(For Notes on Costumes and Stage Directions, see end of play.)

READER *appears before curtain and recites the following verses which may also, if desired, be printed on the program, giving credit to author.*

O little town, O little town
  Upon the hills so far,
We see you like a thing sublime,
  Across the great gray wastes of time,
And men go up and men go down,
  But follow still the star!

And this is humble Bethlehem
  In the Judean wild;
And this is lowly Bethlehem,
  Wherein a mother smiled;
Yea, this is happy Bethlehem
  That knew the little child.

O little town, O little town,
  Upon the hills afar,
You call to us, a thing sublime,
  Across the great gray wastes of time,
For men go up and men go down,
  But follow still the star!

CLINTON SCOLLARD[2]

(The curtain rises on a street scene in Bethlehem. It is the street before the inn. The door of the inn is right center. To the left is the courtyard of the inn. This should be large enough to hold the table at which the magistrates can sit and enroll the people of Bethlehem who come and go during much of the play.)

(The INNKEEPER, *a middle-aged man, is idling by the inn door. His son,* JOEL, *a boy of ten or twelve, is playing in the courtyard. He is playing a game like marbles, using smooth pebbles and rolling them across the ground to hit a fixed spot.)*

INNKEEPER: Joel, my son, what did you learn at the synagogue school today?

JOEL: Oh, Father, we learned a passage about our own town, Bethlehem. It was from the prophet Micah. It said, "But thou, Bethlehem Ephrathah, which art little to be among the clans of Judah, out of thee shall one come forth unto me that is to be ruler of Israel." Did you know that?

INNKEEPER: Who in Bethlehem does not know that saying? Yes, my mother often repeated it. I believe she said it as she looked into my eyes when I was born.

JOEL: *(surprised)* She thought *you* might be the promised king?

INNKEEPER: Do not laugh, my son. Every mother of Bethlehem thinks that might happen to her son.

JOEL: But we've never even seen a king!

INNKEEPER: Who knows; perhaps we may yet entertain one in our own inn. I have often thought how that would be.

JOEL: I wish we might! But nothing ever seems to happen in Bethlehem.

(Enter a ROMAN SOLDIER, *right, accompanied by a* SLAVE. *The* SOLDIER *directs the* SLAVE *to fasten up a sign on a place near the inn door which has borne other public notices. As they finish and exit right, two or three* SHEPHERDS *enter left and stop to look at the notice.)*

FIRST SHEPHERD: Some new notice or rule from Caesar, which no doubt we will be expected to obey although we cannot read it.

INNKEEPER: *(Crosses and looks at proclamation)* I will read it for you. It says, "Every man must go to his own city to be enrolled." It is signed Caesar Augustus.

FIRST SHEPHERD: So Caesar wishes to enroll us that he may conscript our sons in his armies!

SECOND SHEPHERD: And fill his coffers with taxes from the sons of David. (SHEPHERDS *exit left.*)

INNKEEPER: So Caesar means to count us, too? Well, the sons of David have scattered far and wide. They will be many days in coming.

JOEL: Perhaps some of them will stay here at the inn.

INNKEEPER: *(Brightening)* Yes, this should be a real help to the business of my inn. Let me see, the family of Ben-David live here no longer so they could not go to their old home. Also, the family of Joshua have gone. There must be others; let me think.

ROMAN SOLDIER: *(Reenters right)* Are you the keeper of this inn?

INNKEEPER: Yes.

SOLDIER: Let me see your lodgings. Have you places adequate for Quirinius the Governor and his magistrates who come to enroll the people?

INNKEEPER: Come with me. *(They exit into the inn.)*

(JOEL *resumes his play at marbles.*)

RACHEL: *(The Innkeeper's daughter enters from the inn.)* Joel, father says for you to clean up the courtyard and stable. The Roman officials may be quartered here during the enrollment. The soldier says that already the people of Bethlehem are on their way back here and that we may expect Quirinius any day now.

JOEL: *(Who hates to leave his play.)* These Romans! Why is it, when father hates them so, that we must serve them so well?

RACHEL: Shss! They may hear you and go elsewhere. And you know how father is, dreaming that some day he may have some noted person stay at the inn? He thinks it might bring him business.

JOEL: Yes, I know. Just because this inn is all that is left of David's palace in Bethlehem, father thinks that the travellers should come here from near and far to visit it. But why should they come to Bethlehem when all the real sights are in Jerusalem and Hebron?

RACHEL: We had both better get busy or father will make sights of us!

(The curtain falls to indicate the passing of time. As the curtain rises again a table has been set up in the courtyard. The MAGISTRATES *sit and enroll the men of Bethlehem as* QUIRINIUS *stands looking on—playing the part of Caesar.* SHEPHERDS *await their turn at the table. During most of the next scene men and women should be coming and going as they enroll. A* SHEPHERD is at the *table.)*

MAGISTRATE: Your name?

SHEPHERD: Aaron, son of Eli, the son of Zodok, son of Amon, son of Jacob, the son of Asa, the son of Abijah, son of Rehoboam, the son of Solomon, the son of David—

QUIRINIUS: *(Because this must have happened many times before.)* Enough! Enough! (*To the* MAGISTRATE.) The man's name, his wife's name, his trade, the number of his children, the amount of his property, is the information we desire. We cannot stay here forever listening to these shepherds trace their family history back to this David! Whoever he may be.

TRAVELER: *(Enters right and approaches the* INNKEEPER, *who has been watching.)* Have you lodgings for the night?

INNKEEPER: No, there is no more room in the inn. *(Traveler exits right.)*

QUIRINIUS: (*Crosses to* INNKEEPER) The enrollment is taking longer than we had planned. Each man tries to trace his family

---

* Minister, The United Churches, Hot Springs, South Dakota.

[1] Published in *Good Housekeeping*, December, 1933, under title, "The Man Who Missed Christmas." Used by permission of the author and publisher.

[2] Used by permission of Jessie B. Rittenhouse, literary executor.

back to some ancestor named David. Tell me, who is this David whom they all seem so proud to claim?

INNKEEPER: *(Surprised)* David? *(Recovers himself)* Why, David was the king of Israel years ago. He first came to fame when as a lad he killed Goliath, the mighty warrior of the army of the Philistines.

QUIRINIUS: A mere lad killed their champion?

INNKEEPER: *(Enjoying the telling)* Yes, it happened this way. The armies were drawn up for battle and Goliath challenged the men of King Saul's army. No one dared to accept the challenge. Young David was visiting his brothers who were members of the army, and he heard the giant issue the challenge. He decided that the men of Israel must not be disgraced and he agreed to meet Goliath in combat.

QUIRINIUS: A brave lad!

INNKEEPER: He was too small for any of the soldier's armor and went out armed only with his shepherd's sling and some rocks from the brook. As the giant approached, David let loose a stone which struck him on the forehead, and while Goliath was stunned David cut off the giant's head with his own sword.

QUIRINIUS: And that lad later became this King David?

INNKEEPER: Yea, and our greatest king. He was also a singer of great beauty. *(He recites)*

The Lord is my shepherd; I shall not want,
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and loving kindness shall follow me all the days of my life;
And I shall dwell in the house of the Lord forever.

(As the INNKEEPER *recites this Psalm some of the people waiting to be enrolled overhear him and look up, following the words to themselves and seeming comforted to hear them. The* INNKEEPER *sighs.)* Ah, those were great days in Israel. Great days! They may come again some day. *(He forgets himself and begins,)* "And thou, Bethlehem Ephrathah, which art little to be among the clans of Judah—" *(He suddenly remembers what he is saying and to whom he is talking.)* O, but you would not be interested in such things—

QUIRINIUS: *(Picking up and finishing the quotation)* "For from thee shall come a ruler who will govern my people Israel."

INNKEEPER: *(Hurriedly)* Those are but foolish words. The babblings of shepherds who had become as simple minded as the sheep they tend on the mountain side.

QUIRINIUS: *(Laughing)* Have no fear, my friend; the legions of Rome do not do battle with moon-crazed shepherds. *(Sees a gesture from the magistrate)* My men seem to want something. *(Crosses to them.)*

(JOSEPH *enters right with* MARY *leaning heavily upon him. They stop at the inn door.)*

JOSEPH: Can you grant us lodging this night?

INNKEEPER: *(Wearily, as if tired of repeating)* There is no room.

MARY: Is there no lodging to be had in Bethlehem?

JOSEPH: My wife is ill. Can you help us find a place to stay?

INNKEEPER: No room. *(Fanfare of trumpets off stage)* What can that be? No, I know of no place for lodgers. (JOSEPH *and* MARY *exit left.)*

HERALD: *(Enter from right)* Make ready! King Herod comes to pass the night in Bethlehem and commands you to prepare food and lodgings.

INNKEEPER: *(Overjoyed)* The King! The King at last brings me honor with his presence! My dreams may yet come true—both the King and the Governor spend the night with me. Rachel! Quick! Tell Hosea ben-Amon he must move. And Eli, and Asa and his family! The King is going to stay at the inn tonight. Tell Sarah to make ready the rooms and Deborah to prepare the best of food.

(There is a bustle of preparation around the inn. The MAGISTRATES *continue to enroll the* PEOPLE OF BETHLEHEM *throughout this scene.* JOSEPH *and* MARY *enter from left.)* JOEL *watches them sympathetically throughout the following action.* QUIRINIUS *also notices them and steps forward.)*

QUIRINIUS: Your wife is ill. We will enroll you without delay. *(He interrupts the enrollment to allow them to take the record of* JOSEPH.*)*

MAGISTRATE: Your name?

JOSEPH: Joseph ben-Jacob.

MAGISTRATE: Residence?

JOSEPH: Nazareth.

MAGISTRATE: Your wife's name?

JOSEPH: Mary.

MAGISTRATE: Your trade?

JOSEPH: Carpenter. My only possessions are the tools in my pack.

MAGISTRATE: Number of children?

JOSEPH: None, as yet.

MAGISTRATE: That is all.

JOSEPH: Can you tell us if the inn is truly full?

MAGISTRATE: I have heard the Innkeeper repeat more than seventy times, "There is no room left in the inn." He has even turned out people to make room for the King.

(Fanfare, announcing approach of the King. JOSEPH *and* MARY *move to one side, standing near* JOEL, *and watch the King's entrance.* QUIRINIUS *crosses as* KING HEROD *enters, right, with attendants. Salutes him with upraised arm.)*

QUIRINIUS: Hail, O King!

HEROD: Hail, thou Governor of Syria!

QUIRINIUS: When my Lord has made himself comfortable, will he dine with me?

HEROD: Yes, but you must be my guest. *(To* INNKEEPER*)* Show us your inn.

INNKEEPER: *(Bowing)* This way, O King.

(They exit into inn. JOEL *speaks to* MARY *and* JOSEPH *in pantomime and leads them offstage, left, while* ATTENDANTS *follow the King into the inn.)*

QUIRINIUS: *(To* MAGISTRATE*)* When you have finished with these few you may go to bed. *(To the* SENTRY*)* Captain, keep a good watch, for with King Herod here there may be trouble in Bethlehem. I wonder what he desires?

(QUIRINIUS *exits into inn and is shortly followed by the* MAGISTRATES. *The last of the townspeople leave. The* SENTRY *paces outside the inn door.)*

(The curtain falls, but no lights are turned on. Faintly, as if in the distance, singing is heard: "Glory to God in the Highest."[3] *The curtain rises on the same scene. After a moment a group of* SHEPHERDS *enter noisily from the left and in excitement approach the* SENTRY.*)*

FIRST SHEPHERD: We have had good news of a great joy which will come to all the people!

(The INNKEEPER *comes hurrying out of the inn, trying to silence the* SHEPHERDS *and at the same time hear their story.)*

FIRST SHEPHERD: While we were keeping watch over our flocks this night, an angel of the Lord appeared and the glory of the Lord shone around us.

SECOND SHEPHERD: We were filled with fear!

THIRD SHEPHERD: But the angel said, "Be not afraid; for I bring you good news."

INNKEEPER: *(Elated)* Herod will be pleased to hear such news—angels announcing his presence in Bethlehem!

THIRD SHEPHERD: (*Not paying any attention to the* INNKEEPER) The angel said, "For to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you—"

INNKEEPER: Stop! Say no more! Some of those sleeping may hear you. Come over away from the inn. *(They cross away and he whispers)* Now tell me more of the story.

FIRST SHEPHERD: And suddenly there was with the angels a multitude of the heavenly host praising God and saying, "Praise to God in the highest, and on earth peace among men with whom he is pleased."

THIRD SHEPHERD: (*Finishing what he has been trying to tell*) And this was the sign he gave us: "You will find a babe wrapped in swaddling clothes and lying in a manger."

INNKEEPER: Is that your story? It is ridiculous! Why should angels have come to you, if indeed they came? Why, you do not even own the flocks you tend! If angels were to come they would surely come to someone important—maybe even to me! *(Boastfully)* Or to Quirinius of Syria or King Herod, both of whom are in the inn this very night. And why should a king be in a manger? Bethlehem is known as the House of Bread—and we have long been expecting the Messiah. No, you fools, the people of Bethlehem would not allow anyone of importance to stay in a stable. To such the door of the inn is always open.

SHEPHERDS: *(Protesting)* But indeed, we did hear the angels.

[3] In *Hymnal for Youth*, Westminster Press.

(Continued on page 34)

Worship Programs

NOVEMBER

THEME FOR NOVEMBER: *Thanksgiving*

For the Leader

What a glorious opportunity we as Christian leaders have to give our children opportunities for Thanksgiving! May we remember that true thanksgiving comes from and expresses itself in "thanksliving." In various ways may we help our children to discover the needs of children around the world and as these needs are discovered may we help to provide opportunities and experiences for our children to have a sense of kinship with other children by sharing their lives with them.

November 3

THEME: *Thanksgiving Is a Universal Festival.*

WORSHIP CENTER: Picture — "Thank You for the World So Sweet," by Nina K. Beisley[1]

PRELUDE: "Sunday Morning"[2]

CALL TO WORSHIP: Ephesians 5:19b, 20 (Moffatt)

HYMN: "We Thank Thee, God, for Eyes"[2]

LEADER:

Last week when we sang this lovely hymn we thought about how wonderful it is to be able to see, to hear, to talk, to feel, and to love. Remember, we said that we were truly thankful, didn't we?

This month is sometimes called the Thankful month. Do you know why? Yes, because during this month we celebrate a special day called Thanksgiving. Do you know why we celebrate Thanksgiving? Yes, some people say it is because the Pilgrims celebrated it. Perhaps that is one of the reasons we set aside a special day for it, but there are other reasons. Could you think of some others? Perhaps the picture on our Worship Table will help you. (Have the children discuss the picture, mentioning family at table being led in prayer by little daughter; help them to see that it is an average family, with enough but not too much, etc.)

This family looks like our families, doesn't it? But this family really lives in England. Perhaps you know the prayer the little girl is praying. Would you like to say it together as we look at the picture? Now that we have said it let's bow our heads and really pray it together.

We were thinking of some reasons for a special celebration of Thanksgiving. One reason might be because people were so very thankful that they wanted to give special thanks.

STORY WITH PICTURES:

THANKSGIVING AROUND THE WORLD

Ever since the world began people have been thankful for the same things for which we give thanks today. Always they have wanted to give special thanks to a Being greater than themselves. You and I give our special thanks to God because we love him and we know that he loves us. People haven't always known about God as you and I do today, but still they gave special thanks to the God whom they worshipped. Long before we lived in America there were a group of people living here who were so grateful for their food, clothing and shelter that they set aside a special time for thanksgiving. As you look at this picture you can tell us who these people were. (Show picture of Indian with arms upraised in prayer — standing before harvest piled in front of him.)

The picture on our Worship table is from England. In England the people also have a special thanksgiving. It is called "Harvest Home." Long ago the people were so thankful for all the crops that had been harvested that they had a party. They dressed up in funny costumes and paraded up and down the streets. Sometimes they rode in wagons driven by horses. Even the horses were dressed up and sometimes they had white sheets on them. Today in England the people still have a happy time with their families in their homes on Thanksgiving Day. Many of them also attend special church services.

Of course you know the country in which these children live. (Picture of children in Holland.) Holland also has a special Thanksgiving festival. Before the war their festival lasted a week and Thanksgiving Day itself was on October third. On that day all the Dutch people went to church to thank God for taking care of them and loving them so much. After the church service they returned home to eat their special Thanksgiving meal called Spanish hodge-podge. It was a stew of meat and vegetables. Besides the stew they also had sweet things to eat, and were grateful for all of it.

I know that you have seen this picture before. (Picture of Pilgrims and Indians) Perhaps someone would like to tell us the story of our American Thanksgiving. (Help children to understand the grateful feeling the Pilgrims had, not *in spite* of so much hardship, but perhaps *because* of it; that their expression of thankfulness took the form of sharing with one another and their friends, the Indians.)

SONG: "Be Thanks to Thee"[2]

OFFERING AND SONG: "Our Offering Verse"[2]

PRAYER: Dear God, our loving Father, every day and night we think of so many things for which we are thankful. There are so many that we cannot name them all. We are glad to know that we are not the only people who have these thankful feelings. We are glad that all people around the world have set aside special times for giving thanks to you. When we think of this it draws all of us closer to each other and to you. Amen.

POSTLUDE: "Sunday Morning"[2]

November 10

THEME: *A Thanksgiving Festival Long Ago*

WORSHIP CENTER: Picture of Hebrew Thankgiving — "Thanksgiving Long Ago" (Primary picture set.)

PRELUDE: "Sunday Morning"[2]

CALL TO WORSHIP: Psalm 9:1

HYMN: "With All My Heart"[2]

LEADER:

Did you notice anything special about the verse from the Bible and the hymn we sang this morning? Yes, they were the same, weren't they?

On our Worship Table is a picture of some of the people who might have written that verse. They are people who lived in the land where Jesus lived and they were called Hebrews. Today we think of these people as Jews. What do they seem to be doing in the picture? They are singing and playing musical instruments and carrying grain. They seem to be going somewhere. Do you know where they might be going? They are going to church, only they called their church the Temple. Would you like to hear a story about these Hebrew people?

STORY:

HEBREW FESTIVALS

The Hebrew people felt very close to God and always felt that he would help them if they needed him. They were very grateful to God for all of his kindnesses to them and they expressed their gratefulness not only in songs and psalms like the one we read from the Bible today but also in the ways they lived with others. They were so grateful to God that they set aside special thanksgiving festivals at different times of the year.

The Springtime festival was called the "Feast of First Fruits." It was a most joyous time of year. As the farmers cut their grain they always left some for others who might need it. Then, before they used any of it they always took some of it and some fruit and other offerings as gifts to the Temple. They were so thankful to God that they wanted to offer to him the first and best of their land.

There was also a time for Thanksgiving in the fall. This festival was called the "Feast of Booths or Tabernacles." This celebration lasted eight days and families traveled together to the beautiful Temple in Jerusalem to celebrate it. As they went to the Temple they took with them offerings of all kinds of fruit as gifts to God. All during the festival the people lived in little booths which the men and boys had made from branches of trees. This reminded them of the times when the Hebrews who lived before them had had to live in booths on the desert.

Today many Jewish families all around the world still celebrate these Thanksgiving festivals.

OFFERING AND SONG: "Our Offering Verse"[2]

PRAYER:

Dear God, our Loving Father, we are thankful for these people who lived in the land where Jesus lived, because they have helped us to know more about you. As we think about our celebration of Thanksgiving, help us to remember that all the good things we have have come to us through your love and care. Help us to show that we are truly thankful by the way we share with others. Amen.

POSTLUDE: "Sunday Morning"[2]

November 17

THEME: *Best Ways of Keeping Thanksgiving Today*

WORSHIP CENTER: Open Bible; Picture "Thank You for the World So Sweet"[1]

PRELUDE: "Sunday Morning"[2]

CALL TO WORSHIP: Psalm 9:1 (Have children say it with leader after it has been read from Bible.)

HYMN: "With All My Heart"[2] or "We

Primary Department

By Frances M. Hill *

* Director of Weekday Church School, Zanesville, Ohio

[1] In primary picture set.

[2] *Sing, Children Sing,* Edith Lovell Thomas, 1939

Thank Thee God for Eyes"[2] or "Be Thanks to Thee"[2]

CONVERSATION: "How Shall We Give Thanks?"

We have been thinking together about Thanksgiving as a special time set aside to give thanks to God. We have discovered that through the years all around the world people have celebrated this festival in special ways. Today suppose we think of some of the best ways of keeping Thanksgiving.

Do you suppose that around the world today we might find people who are thankful for some of the same things? (Help children to understand that in war-torn countries children are probably even more thankful for what they have than we are in our country.) Suppose someone asked us to tell just three things for which we are most thankful. What would they be? (Give children time enough to think this through and then put responses on the board. Responses will probably be: food, clothing, home, parents, God, life, etc.)

Do you think that children around the world might give special thanks for the same gifts for which you are thankful? Yes, except that they do not all have enough food nor enough clothing; some of them do not have homes and some have no parents. Are there any people who care about these children? Of course, people who believe in Jesus' way of loving care, don't they? Do we care? What could we do to help? All this week let us think of what we might do to help these children and then next week perhaps we can make some plans together about this. In your thinking remember the next joyful festival that will soon be here; perhaps we can make it even more joyful for these children.

On the board you will see the following words: "Ways of Keeping Thanksgiving Today." What are some of the ways people keep Thanksgiving today? (Suggestions might be: have a big dinner; go visiting; go to church; go to the show; go to the football game; share with others.)

Are all of these the best ways to keep Thanksgiving? If we are truly thankful to God for all of his love and care how might we best give him special thanks? (Under the title "*Best* Ways of Keeping Thanksgiving," write children's responses. Suggestions: attend church; have special prayers at home; invite friends and relatives to share day with us; help those who need us, etc.)

Next week we will talk a little more about these good suggestions. We will think of them all week, won't we?

OFFERING AND SONG: "Our Offering Verse"[2]

PRAYER: Dear God, we have been thinking about the best ways of keeping Thanksgiving. We love you very much and we are truly thankful for your love. Please help us to show our thankfulness by the way we live remembering always to share with others. Amen.

POSTLUDE: "Sunday Morning"[2]

November 24

THEME: *Thanksgiving Is Thanksliving*

WORSHIP CENTER: Same as last week

PRELUDE: "Sunday Morning"[2]

CALL TO WORSHIP: (On board write out Psalm 9:1. Children and leader will repeat it together)

HYMN: "Be Thanks to Thee"[2]

LEADER:

On the board you will see the suggestions that we gave last week for the best ways of keeping Thanksgiving. Would someone like to read them for us? Perhaps in your classes today you will make some plans to carry out some of these suggestions. We said that today we as a group might think of ways of helping other children around the world who will give special thanks but who need so much! Some of these children might live across the ocean and some of them might live in our own city. Do you have any suggestions?

(Children will probably suggest sending a basket; or sending food and clothing across the ocean. Help them in their thinking to see that a basket once a year is not enough; and that in sending gifts across the ocean, money will go farther to buy necessities. Guide them toward a Christmas project of some sort, either at home or abroad. If clothing is sent abroad, address can be obtained through your denominational board.)

STORY:

HELEN KEEPS ON HELPING[3]

Helen was in the first grade. She had light hair and wide blue eyes and was always asking questions. Helen wanted to know all about everything and by asking questions and remembering the answers she often learned many things. Now that school was over for the year, Helen looked forward to attending vacation church school.

One morning as she was helping her mother in the kitchen she said. "Mother, when does vacation church school begin?"

"I think it begins on Monday, dear," replied her mother.

"That's day after tomorrow, isn't it?" asked Helen.

"Yes, it is," said her mother. "You are anxious to go, aren't you?"

"I'll say I am," replied Helen. "We have so much fun there listening to stories, playing games, singing and making things. I can hardly wait until Monday."

Helen had to wait, but finally Monday morning came and she was one of the first children at the church door. Vacation church school was everything for which Helen had hoped. One day when she came home she said to her mother, "Mother we've been learning about Jesus in vacation church school."

"You have?" said her mother. "Tell me some things you have learned."

"Well, I don't know if I can remember all of them," began Helen, "but I'll try. Phyllis, you help, too." Phyllis was her sister in the fourth grade.

"I'll help if I can," said Phyllis, "because we've been learning about Jesus, too."

"Jesus was always kind to others," said Helen.

"He loved children and they loved him."

"Yes," said Phyllis, "and whenever anyone needed him he was never too busy to help the person."

"He taught that we are all children of God and should love one another," added Phyllis.

"You really have learned a lot," said their mother.

"Yes, mother," said Helen, "and do you know what we are going to do with part of our offering that we give each day?"

"No, I haven't heard," replied her mother. "What are you going to do with it?"

"We are going to use it to buy baby blankets and diapers for the babies in Europe," replied Helen.

"And we are going to send some of it to buy food, "added Phyllis.

"I think that is a wonderful idea," said their mother, as she smiled at her two little daughters.

Finally vacation church school ended, but not the thoughts of it. Helen and Phyllis and some of their friends decided to do a little more "helping." Each day they met together and planned a surprise. Finally they were ready and they announced to the neighborhood that on a certain afternoon they would give a play in their back yard. The price of admission was small and they hoped everyone would come because they were going to use the money for a worthy purpose.

The play was a success and the next afternoon some happy little girls called their vacation church school teacher. This is what was said: "We had a play," said Helen. "We made it up ourselves and we gave it in our back yard."

"That was a fine idea," replied the teacher.

[3] The story is based on a true incident.

3 BIBLE GAMES FOR $1

Let your children learn Bible facts through these games. A game of four maps covering four periods of Old Testament history. There are two card games giving the biography of 54 Old Testament Characters. Israelite enemies and forces for good and evil are brought out.

THESE GAMES ARE FULL OF CONTEST AND AMUSEMENT

1—BIBLE MAPS
2—BIBLE CHARACTERS } **For Xmas**
3—BIBLE LIFE

All three mailed postpaid for..... $1

BIBLE GAME PUBLISHING CO.
4754 Orion Ave. Van Nuys, Calif.

"Victory for Christ" **"V" FLAGSETTE**

Award, Gift, Favor #UC

Flags hi-gloss; gilt staffs & V, on cardb'd base. Ht. 3¼". Ea. set in env.; $1.20 dz. at your Supply House or
REPUBLIC COMPANY
176 W. Adams St.
Dept. A96, Chicago 3
Mfrs. of Flag Desk-Wates and other sizes of Inscription-Nameplate Flag Sets, 1 ft. to 9 ft. hts.

Giving Can Be Increased!

SECURITY MITE BOXES

Three styles, heavy cardboard, approximate size 1¼ x 2¼ x 3 inches. 100 boxes, $2.50. Order by title.

My Offering
My Easter Offering
My Christmas Offering

INLAY DIME COLLECTORS

No. 405. Holds $1.00 in dimes. $1.35 a 100.
No. 406. $2.00 in dimes. $2.35 a 100.
No. 408. $3.00 in dimes. $3.15 a 100.
No. 410. $5.00 in dimes. $4.00 a 100.

OPEN SLOT COLLECTORS

Two colors for competition—red and blue. 100 collectors may bring in $16.00 in pennies; $65.00 in nickels; $160 in dimes. No. 1 for pennies or dimes. No. 2 for nickels. Order by number and color. $2.25 a hundred, $21.50 a thousand.

Free catalog of Church and Sunday School requisites on request.

WM. H. DIETZ, Inc.
10 South Wabash Avenue Dept. 53 Chicago 3, Illinois

"We charged for it," continued Helen, "and now we have spent the money; we sure hope that we are not too late."

"Too late for what?" asked the teacher.

"Too late to put the diapers we bought in with the others that are going to Europe," replied Helen.

"Oh no, you are not too late," said the teacher with tears of joy in her eyes, "you're just in time and you have done a wonderful thing."

OFFERING AND SONG: "With All My Heart"[2]

PRAYER: Dear God, our loving Father we thank thee for Helen and Phyllis and all children who share their lives with others. Help us to find ways of sharing. Help us to discover that Thanksgiving truly comes through Thanksliving. Amen.

POSTLUDE: "Sunday Morning"[2]

Junior Department

By Mary Esther McWhirter *

THEME FOR NOVEMBER: *Praise God!*

Children frequently think of the Thanksgiving season as a time to express gratitude to God for food, *only*. The services for this month have been planned to help them become aware of additional blessings, such as work, rest, and the gift of life itself.

November 3

THEME: *"Praise God for Work"*

WORSHIP CENTER SUGGESTION: Picture, "The Song of the Lark" by Breton; small tools suggesting work.

QUIET MUSIC: Hymn Tune, "Whittier"

CALL TO WORSHIP:

Sometimes when morning lights the sky
And gladness fills the air,
I feel like telling things to God;
He seems so very near.[1]

DIRECTED SILENCE: (Leader)

In the quietness of this moment, let us think of the times when we have been up early in the morning. Let us remember the first pink rays in the eastern sky. Let us remember the red glow of the sun as it rose from behind the hills. Let us remember the joyous songs of the birds who sang as if they were glad that the long night was over. Now, let us think about the people we saw, especially those who were on their way to work early in the morning: farmers, road builders, factory workers, and office workers. Remember the winter mornings when you went to *your* work (school) just as the sun arose.

With the coming of each new day, men and women, boys and girls all over the world go to their work. Perhaps Paul had this in mind when he wrote to his friends in Corinth, saying: "For we are fellow workers with God." (II Corinthians 3:9a. RSV). What do you think that he meant?

PICTURE INTERPRETATION:

Here in our worship center is a picture which you may have enjoyed at school. What is the name of it? ("The Song of the Lark") What time of day is it? How do you know? Why did the artist name this picture as he did? What is the girl doing? Why? Where is she going? What sort of work will she do? How can you tell? How do you think she feels about her work? Why?

SONG INTERPRETATION:

There is a song which seems to belong with this picture:

List to the lark!
He soars and sings
Wake to your work
The matin rings!
Praise God for work![2]

What does "list" mean? When a lark "soars" what does he do? How about the lark in the picture? Can you see him? Why, "just barely"? What is he doing? What sound does the girl hear? What is a "matin"? (a morning song). Before you answer this next question, think for a moment very quietly. Why do we "praise God for *work*"?

Now, look again at the picture. See if you think of any other ways in which it fits the poem, "List to the lark!" (Repeat)

This poem has been set to a bell-like tune. It is called "The Norfolk Chimes" because it is played by the chimes in the tower of the school of music at Norfolk, Connecticut.

As our pianist plays just the melody, we shall think of the words and try to match them with the music. (Have a Listening Time while pianist plays.)

Now, let us *say* the words. Then we shall be ready to *sing* them.

SONG: "List to the Lark!"

PRAYER: Dear God, we thank you that each new day brings the chance to work. Help us to work cheerfully and well, both at school and at home. Amen.

November 10

THEME: *Praise God for Bread!*

WORSHIP CENTER SUGGESTION: Picture of a family seated around a table, heads bowed in prayer. Place on the worship table a loaf of bread and a few slices which have been cut from it.

QUIET MUSIC: Hymn tune *Sawley*

CALL TO WORSHIP:

Leader: Surely, the Lord is in this place!

Child: We give thanks unto thee, O God; We give thanks.

Leader: O, how great is thy goodness!

Child: We give thanks unto thee, O God; We give thanks.

Leader: I will give thee thanks in the great assembly; I will praise thee among much people.

Child: We give thanks unto thee, O God; We give thanks.

HYMN TUNE: *Sawley* (played as listening music)

SCRIPTURE:

Leader: Jesus knew that people needed bread if they were to have strong, healthy bodies. One day when his disciples asked him to teach them to pray, he made a prayer which included these words: "Give us this day our daily *bread.*"

At another time Jesus had spent the entire day out-of-doors teaching thousands of people who gathered around him. When night time came the people were very hungry because they had had nothing to eat since early that morning. The disciples came to Jesus saying:

Child: (reads) Mark 6:35b—44

Leader: In the Bible we also find a story about the last meal that Jesus ever ate with his disciples. We read: "Jesus took bread, and blessed it, and brake it and gave it to the disciples. (Matthew 26:26a) (Moment of silence)

Last week we thought about the coming of each new day with its hours for work. We sang, "List to the lark!" (repeat the entire first stanza). Let us listen while the pianist plays the tune; then we shall be ready to sing.

SONG: "The Norfolk Chimes"[2] (stanza 1)

PICTURE STUDY:

Here in our worship center we have a new picture. What are these people doing? Why are their heads bowed in prayer? What do you think they are saying? Why do we praise God for *bread*?

The second stanza of our song says:

Noontime has come,
The board is spread!
Praise be to him
Who giveth bread!
Praise God for bread![2]

What is another word for "board" as it is used in this stanza? Now, let us look at this picture as we sing this stanza about bread.

SONG: "The Norfolk Chimes" (stanza 2 above)

LEADER:

Do you know of any people in the world today who are without bread? Why are they hungry? What is being done to send bread to them? What can we do to help? How? When? Where?

As we sing again, praising God for his good gift of bread, let us remember the hungry people of the world with whom we shall share our bread.

SONG: "The Norfolk Chimes" (stanza 2)

POEM:

OUR DAILY BREAD[3]

"Give us this day our daily bread."
I thought of the words as the prayer was said.

Who are "we" who ask for bread?
'Tis all the world that must be fed.
Not just today but through the year
There are hungry folks both far and near.

Whence comes to man his daily bread?
Is it placed in his hands as he bows his head?
He is given the earth and seeds of grain,
The sun gives heat, the clouds drop rain,
The seeds he has, sun, rain, and soil,
And hands he has for heavy toil.
Mind he has to make new plans
For producing more food on his fertile lands.

Are starving people part of God's plan?
No — He depends on the help of man
To feed those people who bow and pray
"Our daily bread, give us this day."
How, indeed, shall the world be fed
Till man learns how to share his bread?

I thought of the words as the prayer was said,
"Give us this day our daily bread."

QUIET MUSIC: "The Norfolk Chimes"

November 17

THEME: *Praise God for Rest!*

WORSHIP CENTER SUGGESTIONS: Picture of workers going home at the close of the day or of children asleep, or of children saying goodnight prayers.

QUIET MUSIC: Hymn Tune *Merrial*

CALL TO WORSHIP:

Sometimes when work and play are done
And evening stars appear,
I feel like whispering things to God,
He is so very near.[1]

---

* Director of the Christian Education of Children the New York State Council of Churches, Albany, New York.

[1] Elizabeth McE. Shields from *Worship and Conduct Songs*. Used by permission.

[2] Author of words unknown. Tune found in *As Children Worship* by Jeanette Perkins, Pilgrim Press. Tune also in some camp song books. The melody is used by many chiming clocks that strike the quarter hours.

[3] *Thoughts of God for Boys and Girls in Autumn*, 1944, p. 44. Published by the Connecticut Council of Churches. Used by permission.

HYMN: "Now the Day Is Over"

PICTURE STUDY: As you look at the picture here in our worship center, what do you think about? (Night time, rest, quietness, sleep, prayer). Why do you suppose that the night time is sometimes called one of God's "good gifts"?

LEADER:

Sinks in the west
The golden sun—
Homeward to rest,
The day is done!
Praise God for rest![2]

How do those words make you feel? Can you think of a tune that would fit them? *(The Norfolk Chimes)* Let us sing it.

SONG: "The Norfolk Chimes" (stanza 3 above)

LITANY OF PRAISE:

Children: Praise God for rest!

Leader: When evening comes, some of the flowers close their petals. The birds, which have been busy all day, fall asleep. Many of the animals of the field and forest and the pets in our homes close their eyes in sleep.

Children: Praise God for rest!

Leader: Men and women who have worked long hours on farms, in factories, in stores, and in offices, are glad when the day is over and they can go home to rest.

Children: Praise God for rest!

Leader: Boys and girls, weary from work and play are glad for the quiet night time and the peaceful sleep which it brings.

Children: Praise God for rest!

SONG: "*Norfolk Chimes*" (stanza 3 above)

SCRIPTURE:

Psalm 104:19, 20
Psalm 136:1, 7, 9
Psalm 8:3
Psalm 19:1, 2
Psalm 148:1, 3

(Use the Moffat translation if possible, since the meaning is much clearer than in the older versions.)

SOLO: "A Little Star Creeps O'er the Hill"[4]

MOMENT OF SILENCE (followed by the leader's spoken, "Amen."

QUIET MUSIC: Hymn Tune *Merrial*

November 24

THEME: *Praise God for Life*

WORSHIP CENTER SUGGESTION: Picture of children working or playing happily together. An excellent example is Margaret Tarrant's "Springtime Gaiety"

QUIET MUSIC: "The Londonderry Air"

CALL TO WORSHIP: (Child)

Let us with a gladsome mind
Praise the Lord, for he is kind.

LEADER:

Each Sunday this month we have had a special picture in our worship center. Each picture has helped us to learn a new stanza to the tune, "The Norfolk Chimes." Three of our juniors will come forward and each will hold a picture where we can all see it. We shall sing the appropriate stanza for each picture. (Example: Mary: "The Song of the Lark." John: "Family Saying Grace." DAVID: "A Night time Picture")

SONG: "The Norfolk Chimes" (stanzas 1, 2, 3 in programs above)

LEADER: The music which we shall now hear is called "The Hymn to Joy." As you listen, try to think why the composer, Beethoven, gave it that name. What was he trying to say to his listeners? Does the music help you to see any pictures in your mind?

LISTENING MUSIC: "Hymn to Joy"

LEADER: What did you think of as you listened? What may have been Beethoven's reasons for being joyful? What are your own? (Home, parents, friends, food, books, games, good health, the out-of-doors)

HYMN: "Joyful, Joyful, We Adore Thee"

PICTURE INTERPRETATION:

Look at the new picture which is on our worship center today. What are these children doing? How do they seem to feel? Do you suppose that they are glad to be alive? Why?

Perhaps it was through knowing children like these that Mrs. Jeanette Perkins Brown wrote a special verse for "The Norfolk Chimes" tune.

Praise him for life
With each new day;
Praise him for joy
In work and play;
Praise God for life![5]

Now, let us sing this fourth stanza as we look at today's picture.

SCRIPTURE:

In our Bible we find words spoken or sung long ago by people who found their lives filled with many joys for which they wished to thank God. The third year class will read some of these verses for us now.

Boys: God richly furnishes us with everything to enjoy (I. Timothy 6:17c)

First Reader: And the streets of the city shall be full of boys and girls playing. (Zechariah 8:5)

Second Reader: ". . .love life and see good days." (I Peter 3:10a)[6]

Boys: (Response as above)

Girls: They send forth their little ones like a flock,
And their children dance.
They sing to the timbrel and harp,
And rejoice at the sound of the pipe.

Boys: (Response as above)

Girls: Then was our mouth filled with laughter And our tongue with singing. . . (Psalm 126: 2a)

Boys: (Response as above)

Unison: You will have joy and gladness." (Luke 1:14a)

LEADER: In The Norfolk Chimes song, we have sung our praises to God for his good gifts of work, bread, rest, and life itself, filled with work and play. Let us now sing all four stanzas as our closing prayer.

[4] See *Children's Hymnal and Service Book* United Lutheran Publication House.

[5] From: *As Children Worship*, by Jeanette Perkins, Pilgrim Press. Used by permission of publisher.

Intermediate Department

By Frances Nall *

THEME FOR NOVEMBER: *Discovering More About God*

For the Leader

Help the junior-high students to discover God as a Father who cares for all peoples. Help them as children of God to feel this love for and desire to help people of all nations.

The worship center for the month may be an open Bible placed on the altar with a beautiful picture behind it, as "Come Unto Me" by Carl Bloch (order from Brown's Famous Pictures or from the New York Sunday School Commission, Inc. 416 Lafayette Street, New York). Another week the cross may be used, or a bouquet of autumn flowers, and on the fourth Sunday gifts for overseas relief or the needy of the community.

November 3

THEME: *God is our Father—We are Brothers*

PRELUDE: "This Is My Father's World"

CALL TO WORSHIP: Psalm 24:1-5

HYMN: "O Gracious Father of Mankind"

SCRIPTURE:

Tell briefly how the early Hebrews sought after God. Stress that Abraham discovered there was one true God, Isaac that God loved children, Jacob that God is with us at all times and places, Joseph that God has a plan for our lives, and Moses that God wants all peoples to be free. Today we want to find out what Joshua discovered about God. Read Joshua 9:1; 22:10, 34. After the reading suggest that Joshua and the children of Israel discovered that God was their Father and that they were brothers.

TALK: This same idea of God as Father and we as brothers is expressed in this modern story, "Bread Upon the Waters."

BREAD UPON THE WATERS[1]

In a town of the Middle West, the priest of the Catholic Church is fondly referred to as Father Paul. He is a man with a heart of great sympathy and love for his fellow men. Recently a twelve year old Jewish boy in his community lay desperately ill. Father Paul knew the lad, as he did all the boys in the neighborhood. He heard of his plight and the need for a blood transfusion of an unusual type. He wasted no time but had his own blood tested and when it was found to be the type that was needed by his little friend, he offered it at once.

It was not long before the news got into the papers and was read in San Francisco by a Jewish refugee to his young son. "That, my son, is what it means to be an American. We have come from a place where such a thing would be impossible. From this we can learn that we are all God's children." Because in his native land he had known of nothing but abuse from the hands of non-Jews, the boy was deeply impressed. So, of his own desire, he emptied his savings account, and sent the money to Father Paul to "use for some poor boy in your church." (The leader or a student should add a similar story from his experience.)

OFFERING: For our needy brothers at home and abroad.

RESPONSE: "Bless Thou the Gifts"

PRAYER: Dear Father, we thank thee for thy great love for us and for all boys and girls everywhere. Help us to have this concern for the welfare of all boys and girls, whether they are neighbors on our street or on the other side of the date line. Help us to think of all peoples as our brothers, for we are all thy children and

* Supervisor, Junior-High Department, First Methodist Church, Evanston, Illinois.

[1] By Dr. Meanna Chesterton-Mangle. Used by permission.

thou art our Father. For Jesus' sake, Amen.

PRAYER HYMN: "Love Thyself Last"

BENEDICTION:

"Lord, lay some soul upon my heart
And love that soul through me;
And may I nobly do my part
To win that soul for thee."
(Author Unknown.)

November 10

THEME: *God is a Loving Father—We Live Together in Peace*

PROCESSIONAL: "Marching with the Heroes"

INVOCATION: O God of our fathers, we do thank thee for the lives of great people who have followed thy example. Guide us in our thinking and help us to choose wisely in our everyday living that we may become true children of thine. Amen.

SCRIPTURE: The great leaders described in the Old Testament were continually seeking to discover more about God. Micah discovered that God wants all people to live together in peace, as he says in Micah 4:1-5 (which should be read aloud by a student).

HYMN: "Lord God of Hosts, Whose Purpose"

RESPONSIVE READING: "In Good Faith"[2]

First Reader: Most of the racial and religious prejudice which exists in our country would disappear if our people had a better knowledge of American history.

Group: Anti-Catholicism would not thrive on a diet of pamphlets describing the laws guaranteeing freedom of religion established in what is now Maryland under the leadership of Lord Baltimore, a Catholic.

First Reader: We would hear less about "Polacks" if other Americans knew more of their debt to Thaddeus Kosciuszko for his help in the Revolutionary War.

Second Reader: Italians like Columbus and Cabot played a large part in opening up the New World and another Italian, Amerigo Vespucci, gave our hemisphere his name.

First Reader: Every intermediate has heard of Lafayette but how many of us give credit to a German, Baron Von Steuben, for making an army out of a rabble?

Group: Scots like John Paul Jones, Irishmen like General John Sullivan and Englishmen like George Washington all worked for our independence.

First Reader: Whenever permitted to do so, American Negroes have cheerfully borne their full share of the obligation of citizenship both in war and in peace.

Second Reader: Some students know of the heroic efforts of Robert Morris and Haym Solomon to raise money for the Revolutionary War. All peoples helped—white and black, Jew and Gentile, Protestant and Catholic, native and foreign born—to make this a great nation. Their descendants want to help today to make this a great nation of peace.

First Reader: But too often they find themselves thwarted by prejudice based on ignorance of American history and of their contribution to our national life.

Group: Let us all pledge ourselves to end that ignorance by every possible means and to bring into full fellowship all these peoples who each have something of value to contribute. Thus we can help build a world of peace.

DISCUSSION: (If the leader so desires he may lead a discussion on how the intermediates may work for world peace: by learning to appreciate the contribution of different nationalities and races to American life, and by helping to build a democracy in which all peoples have the opportunity to give their best.)

HYMN: "God Send Us Men Whose Aim 'Twill Be"

BENEDICTION:

Father, give thy benediction;
Give thy peace before we part.
Still our minds with truth's conviction,
Calm with trust each questioning heart.
Amen.

November 17

THEME: *God is a Just Father—We Care for All Peoples.*

PRELUDE (Sung by quartette or choir): "O Son of Man, Our Hero"

OPENING SENTENCES:

First Student: Seek ye the Lord while he may be found, call ye upon him while he is near. (Isaiah 55:6.)

Second Student: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (I Corinthians 3:16.)

Third Student: The path of the just is as the shining light, that shineth more and more unto the perfect day. Proverbs 4:18.

Three Students (in unison): Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (Philippians 4:8.)

HYMN: "At Length There Dawns the Glorious Day"

SCRIPTURE: The prophet Amos discovered that God wants all peoples treated justly and fairly, as he says in Amos 5:11-15 (which should be read aloud by a student).

TALK: "Practice Along the Christian Way."[3]

"A Korean Christian came into the study of a missionary one day and said, 'I've been

[2] By William C. Kernan. Used by permission.

CHURCH-CRAFT PICTURES

FORMERLY CATHEDRAL PICTURES

Announce "CHRISTMAS BLESSINGS"

A NEW set of natural color slides on the Christmas Story that provides a complete Worship program—suggested Order of Service, well-known Christmas hymns, especially prepared recitations.

Beautifully tells the ageless story of Christ's birth in a NEW WAY. Four gripping episodes or chapters: Christmas Blessings—Lost,—Promised,—Provided,—Proclaimed. 40 Glass Bound Slides to the Set—includes Church-Craft Story sets No. 6 "The Birth of Jesus" and No. 8 "The Visit of the Wise Men"—Complete with Program Guide $23.50.

See your Dealer — Order Early

Church-Craft Bible Story Slides—all in natural colors—size 2x2 inch in protective glass binders. Sold in sets only, standard price per slide 60c. Color circular, with full list of Church-Craft Bible Story Slide Sets. Free from your dealer on request.

CHURCH-CRAFT PICTURES, St. Louis 3, Mo.

NEW NAME
The Same Company —
The Same Service —
The Same Goal

NEW SLIDE SETS
45 Bible Story Sets Completed by Sept. 30

NEW Christmas Story
"Christmas Blessings" — 40 Slides, Program Guide Free

NEW PRODUCER
The Cecil B. de Mille Pictures Corp. for our new Slides

NOW IS THE TIME

Arrange your Fall and Winter program of church activities

Visual Aids for every occasion

16 mm. Films—sound and silent; 2x2 Slides; 35 mm. Film Strips

Place your bookings early, with nearest office

Atlanta, Ga. (3)
52 Auburn Ave., N.E.

Cambridge, Mass.
23 Boylston Street

Chattanooga, Tenn. (2)
108 West 8th Street

Dallas, Texas (1)
2024 Main Street

Denver, Colo. (2)
714 18th Street

Kansas City, Mo. (6)
926 McGee Street

Los Angeles, Calif. (5)
2408 West 7th St.

Memphis, Tenn. (3)
18 South 3rd Street

Miami, Fla. (36)
132 South Miami Ave.

Minneapolis, Minn. (2)
803 Pence Bldg., 8th & Hennepin

New Orleans, La. (13)
828 Baronne Ave.

Portland, Ore. (5)
915 S.W. 10th Avenue

Richmond, Va. (19)
219 E. Main Street

Bertram Willoughby Pictures, Inc.
Suite 600 - 1600 Broadway
New York City 19, N.Y.

IDEAL PICTURES CORPORATION

(Home Office)

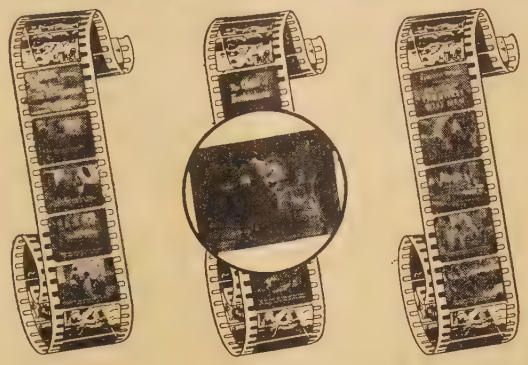
26-34 East 8th Street • Chicago 5, Illinois

Cathedral Films

The ORIGINAL Cathedral Films

Christmas Story

now available in 35mm Filmstrips.



Set No. 1

"The Christmas Story"

Beautifully photographed reproductions in full color KODACHROME. This 35mm filmstrip contains 27 single frames and is sent postpaid, with manual, for.....$7.50

Set No. 2

"The Child of Bethlehem"
"The Three Wise Men"
"The Boyhood of Jesus"

Three filmstrips in black and white. Approximately 100 single frames on these three filmstrips. Each frame tells it's story in word and picture. Sent postpaid for.....$7.50

Set No. 3

"Christmas Carols"

Six of your favorite Christmas Carols reproduced on 35mm filmstrip. The never - to - be - forgotten words are reproduced over a pictorial background of The Nativity. Sent postpaid ...$2.00

You can now obtain for your holiday programs, The Christmas Story in either full color or black and white on 35mm filmstrips.

Send for descriptive folder and order now from your denominational supply house, or send check, money order or C.O.D. to Dept. IJ.

Cathedral Films 6404 SUNSET BLVD., HOLLYWOOD 28, CALIFORNIA

AN S.V.E. TRI-PURPOSE PROJECTOR will help you make your lessons vivid and interesting

Simple to operate—anyone can use it. The film-strips and 2" x 2" slides are so inexpensive that any church organization can build up its own library of visual material.

For over 20 years we have specialized in this field and carry a large stock of filmstrips and 2" x 2" color slides by all the best producers.

Write for Catalogs

THE STANLEY BOWMAR CO.

2067 Broadway, nr. 72 Street, Box 4-0, New York 23, N. Y.

A COMPLETE ***VISUAL EDUCATION*** *SERVICE FOR THE CHURCH*

QUALITY SLIDES

2" x 2" and 3¼" x 4"

PROJECTORS

2" x 2" • FILM STRIP • 3¼" x 4" • OPAQUE

PROJECTION SCREENS

Write for Information (No obligation)

RYAN LANTERN SLIDE SERVICE
DAVENPORT, IOWA

memorizing some verses in the Bible and thought I'd come and recite them to you.'

"The missionary listened while the convert repeated, in Korean, without a single mistake, the entire Sermon on the Mount. Feeling some practical advice might be helpful, the missionary said, 'You have a marvelous memory to be able to repeat this long passage without a mistake. However, if you simply memorize it, it will do you no good. You must practice it.'

"Smiling, the Korean Christian replied, 'That's the way I learned it.'

"Somewhat astonished, the missionary asked what he meant and the Korean said, 'I'm only a stupid man and when I tried to memorize it, the verses wouldn't stick. So I hit upon this plan. I memorized one verse and then went out and practiced that verse on my neighbors until I had it. Then I took the next verse and repeated the process, and the experience has been such a blessed one that I am determined to learn the entire Gospel of Matthew that same way.' And he did."

(The speaker should ask the group to find Matthew 5: 43-48. After a student has read this aloud, let others make suggestions how they might put this verse into practice today. Let the group find other verses in Matthew which they will try to put into practice this week. Or the speaker may read several verses giving his suggestions of putting these into practice in everyday living.)

TALK:

A TREASURE IN THE ASH-CAN[4]

The verses in Matthew 5:38-42 are well illustrated by this modern true story, which describes something we ourselves could do.

"When you see a usable garment in somebody's ash-barrel, these days, what can you do about it? Near the bus stop, a barrel had been placed in the front yard of a neighbor. On top of it was a man's hand knitted sweater. What a beautiful thing to be wasted in such a way! There was no time, however, to decide how to get into the yard to ransack his ash-can. The bus came and all I could do was to hope somebody would find the warm piece of clothing.

"A few days later, at exactly the same location, this time in full view on the sidewalk, there was another barrel. Again a bundle on top of the ashes. If that wasn't fate! The owner was just coming out his front gate. Should I, in the face of all the world, ask for a bundle out of somebody else's ash-barrel? Yes! I don't want to be a coward. Maybe this very piece of flannel might keep some old woman from pneumonia, or save the life of a child. I asked the owner for permission to take the bundle. He laughed and muttered something about the moth eaten tennis trousers. Out they came from the ash-barrel, a pair of trousers!

"What fun I, an old maid, had, trying to carry a pair of trousers to my office, and back home again without anyone knowing what my bundle contained. My two old maid roommates thought I was getting queer. Immediately I went to work. A thorough washing, rinsing, and over night airing brought out the softest warm material that no money could buy today. One pair of trousers produced the following: One coat for a two-year-old boy, with embroidered animals over the moth holes; one jacket for a one-year-old girl with daisies embroidered over the holes; three needle

[3] By Dr. Stanley I. Stuber in a radio address over Mutual Broadcasting System, Wednesday, June 5, 1946, 10:15 to 10:30 A. M. Used by permission.

[4] By Elizabeth May. Used by permission of the Church Committee on Overseas Relief and Reconstruction.

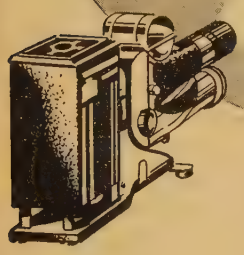
SOCIETY FOR VISUAL EDUCATION, INC...

in co-operation with...

The National Safety Council and CORONET Magazine

ANNOUNCES THE NEW COMBINATION 1946-1947 CORONET and SAFETY Picture Stories Education FILM STRIP SERIES

Here is a new filmstrip offer of exceptional value and timeliness:



Each month, for 8 months, starting with October, 1946, the Society for Visual Education, Inc., will make available not only the regular 35 mm CORONET filmstrips of 25 pictures taken from Coronet Magazine, but *in addition* an authoritative filmstrip of 40 frames or more on SAFETY EDUCATION. This added, new 35 mm filmstrip feature, prepared by the National Safety Council, presents a striking and effective argument against the tragedy and damage caused by disregard of fundamental safety rules.

Each of the filmstrips on SAFETY EDUCATION will be accompanied by a separate *teacher's manual* prepared by the National Safety Council. Each filmstrip of the CORONET Picture Stories will be accompanied by a *reprint* of the Picture Stories, to serve as a teacher's manual.

Both the films and the reprints become the permanent property of the subscriber, to be used from year to year as desired.

A Proved Educational Contribution

CORONET filmstrips have been used by more than 5,000 schools, discussion and educational groups, 1,000 churches and 750 different units of the 4 branches of the Armed Forces.

Now, through the courtesy of the National Safety Council, the Society for Visual Education, Inc., has arranged to send out simultaneously with the Coronet films the series of 8 urgently needed films on SAFETY EDUCATION. *These films are especially designed for Intermediate and Secondary Schools.*

Subject Matter:

The first two CORONET Picture Stories in the new series are "I Fight Fires" for October and "A World in Action" for November. Others to follow each month through May, 1947, will be equally or more interesting.

The filmstrips on SAFETY EDUCATION present 40 to 50 frames on subjects that need urgent attention. These are "Fire Safety," "Recreation Centers a Community Problem," "Traffic Safety," "Safe Practices with Laboratory and Electrical Equipment," "Small Machine Tools," "Home Safety," "Bicycle and Pedestrian Safety," and a Summary on the Accident Situation.

WHAT YOU GET

16 FILMSTRIPS

(about 520 pictures)

FOR ONLY $12.00

to be released in units of one CORONET filmstrip and one SAFETY EDUCATION filmstrip each month for 8 months—October, 1946 through May, 1947.

(Reprints of the CORONET Picture Stories are available for individual use at $3.00 for a set of 25 copies each month for 8 months.) 200 reprints in all in each complete set.

ORDER IMMEDIATELY

To be sure you start getting your films with the very first release, mail your order today to:

SOCIETY FOR VISUAL EDUCATION, INC., Dept. 15RE, 100 East Ohio Street, Chicago 11, Illinois

Please enter our order for the following:

_____ Subscriptions for the 8 CORONET filmstrips and 8 SAFETY EDUCATION filmstrips at $12.00 for all 16. (Orders not accepted for individual subjects.)

_____ Sets of 25 copies of each of the 8 CORONET Picture Story reprints—totalling 200 reprints for the year in each set—at $3.00 additional for each set. (One complete set of 200 is the minimum order for reprints.)

☐ (Please check.) We have projector equipment to show single frame filmstrips.

Remittance or Official Order Should Accompany Coupon

Name_____

Organization_____

Address_____

City_____ Postal Zone No._____ State_____

cases, and six cut-out humorous toys for small children.

"Picking a pair of trousers out of an ash-barrel can be as much fun as picking a ripe apple from a tree. But once the owner of such a treasure gets wise to possibilities, he may want to get busy without the help of an amateur scavenger. It's a challenge. It's fun." Why not try it? (The group should suggest ways they can help boys and girls in Europe to be warm this winter, and how they can help the needy in their own community.)

PRAYER: O Father, we thank thee for thy bountiful care over us, for food, shelter, and our families, and for the Bible which guides us in our actions. Help us to put Jesus' principles into our everyday living. In thy name, we pray. Amen.

PRAYER HYMN: "When Thy Heart, with Joy O'erflowing"

OFFERING: For overseas relief.

BENEDICTION: Numbers 6:24-26.

November 24

THEME: *God Gives Us All—We Are Thankful*

OPENING HYMN: "Now Thank We All Our God"

CALL TO WORSHIP:

First Reader: I will praise thee with my whole heart, before the gods will I sing praise unto thee.

Second Reader: I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth, for thou hast magnified thy word above all thy name.

HYMN: "Come, Ye Thankful People, Come"

SILENT PRAYER (soft musical background):

Let us think of the world's needs:
—Thousands are starving.
—The peoples are crying for food, for clothing.
—The world is longing for love, for peace.

I think of God and the teaching of Jesus:
—"Inasmuch as ye have done it unto the least of these, ye have done it unto me."
—"Thou shalt love the Lord thy God with all thy soul, and mind and strength, and thy neighbor as thyself."
—The universal Father
—The brotherhood of man
—The principles of love, good will, justice, and peace.

PRAYER IN UNISON:

Forgive us our selfishness, O God. Forgive us that in a world where men starve for food, we have plenty; that in a world where boys and girls are homeless and lonesome we are content to measure our love by a little circle of friends.

We thank thee, that thy love has moved in many hearts to make them concerned for the world's needs. Help every organization of human mercy and relief. We pray for those who are in difficult places. Give them strength that will match the demands upon them.

We pray for clean hands and pure hearts that we may "ascend into the hill of the Lord." In thy name we pray. Amen.[5]

PRAYER RESPONSE: "O Hear This Our Prayer" (*The Church School Hymnal for Youth*, The Westminister Press)

SCRIPTURE: Psalm 8; Luke 18:16-30.

TALK: The following poem illustrates what Jesus meant when he talked to the rich young ruler.

PEACE PRIORITIES[6]

I planned an ultra modern home when priorities were lifted . . .
But a Belgian woman whispered, "I have no home at all."
I dreamed of a country place for luxurious week-ends . . .
But a Jewish lad kept saying, "I have no country!"
I decided on a new cupboard right now . . .
But a child of China cried out, "I have no cup!"
I started to purchase a new kind of washing machine . . .
But a Polish woman said softly, "I have nothing to wash!"
I wanted a quick-freezing unit for storing quantities of food . . .
But across the waters came the cry, "I have no food!"
I ordered a new car for the pleasure of my loved ones . . .
But a war orphan murmured, "I have no loved ones!"

Many Christians this Thanksgiving are taking seriously Jesus' teachings and are sharing with those who have less. One farmer and his wife in Illinois raised an acre of turnips and sold them to the grocery stores in a nearby town. The money which they got for these turnips they sent to China to help feed the hungry boys and girls there. When they sent their $50 to the Committee for Overseas Relief they sent this note, "We are sending an acre of turnips to China, and praying He may multiply it as He did the loaves and fishes."

OFFERING: Shall we bring our gifts for the needy of the world and place them on the altar, that God may bless their use.

PRAYER OF DEDICATION:

O Father, we do thank thee for thy bountiful care for us. In this moment of meditation we join hands across mountains, seas and all barriers of race, class, position, selfishness, and greed. We think of those eternal principles of truth, love, and brotherly kindness as we help those in need. Take these our gifts that they may be used to bring comfort to the cold, strength to the hungry, and happiness to the lonely. In thy name, we pray. Amen.

HYMN: "Lord, We Come with Hearts Aflame"

BENEDICTION: "And now may the peace which was in Jesus, be in us also, enabling us to know the truth, to live it, and to do the will of Him who sent us. Amen".[7]

[5] Adapted from prayer by Frank Fagerburg.

[6] By Mayme Garner Miller in *World Call*. Used by permission.

[7] From Worship Service "We Are One" prepared by Ernest J. Troutner.

Senior and Young People's Departments

By Alice Meeker *

THEME FOR NOVEMBER: *Let Us Give Thanks*

November 3

THEME: *"Rejoice, give thanks and sing"* (A service of Thanksgiving through music.)

PRELUDE: "Rejoice, Ye Pure in heart"[1]

CALL TO WORSHIP: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." (Psalm 95:1,2)

HYMN: "Rejoice, Ye Pure in Heart"

LEADER:

There are various ways in which we may show our gratitude and thanksgiving to God. We may do it through our individual prayers. We may do it through joining in the group prayers of our church congregation. And we may express our thanks and praise through music.

Today our worship is a service of music. Through some of the great hymns of praise of the Christian Church, we may express our own thanks and our own praise to God.

In singing these great hymns, we join ourselves with Christians throughout the centuries, who have praised God through sacred music. We also join ourselves with Christian people throughout the world, who express in song their thanks to our God.

Let us sing with joy and true devotion. Our singing is an act of worship.

HYMN: "Praise ye the Lord, the Almighty, the King of Creation," or "We praise Thee, O God, our Redeemer, Creator"

SCRIPTURE: Psalm 150 (From the song book of the ancient Hebrews.)

HYMN INTERPRETATION: "The Doxology"

"Praise God from whom all blessings flow:
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

Of all our Christian hymns, these four lines are probably the best known and the most often used. This Doxology is sung in many languages around the world. It has been called the "hymn of the Winchester School boys" because Thomas Ken wrote it for them in 1695. He wrote three hymns for these boys, one in which they might praise God in the morning, another at evening; and the third at midnight. The Doxology which is so familiar to us formed the chorus of those three hymns. Printed on large sheets of paper, the hymns were hung over the beds of the boys, so that they might more easily praise and give thanks to God in the morning, in the evening, and at midnight. Let us sing, with a spirit of thanks in our hearts, this hymn of praise.

HYMN: "Doxology"

PRAYER: Eternal God, from whom cometh every good and perfect gift, accept now we pray thee these hymns of praise and thanks which we sing unto thee. May we truly worship thee through this music. And may we go out from this service to serve thee more completely in our lives. We pray in Christ's name. Amen.

HYMN: "O Worship the King, All Glorious Above"

November 10

THEME: *"All things come of thee"*

PRELUDE: "We Plow the Fields and Scatter"

* Assistant Editor of Children's Publications, Board of Christian Education, Presbyterian Church in the U. S A. This month Miss Meeker is substituting for Miss Brookmiller, who was unable to write the programs because of illness.

[1] If it is possible small printed programs might be provided in order that this musical service may proceed without announcing the numbers of the hymns. Be sure that your pianist knows about the hymns the week before this service. When the pianist plays with assurance the spirit of praise and thanksgiving is very much increased.

CALL TO WORSHIP: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."—(Psalm 92:1)
HYMN: "Come, Ye Thankful People, Come"
SCRIPTURE: Psalm 103:1-8
PRAYER LITANY: "Giver of Good Things"[2]
LEADER: O God, thou who art the giver of all good things,
RESPONSE: *We thank thee for thy gifts.*
LEADER: Heavenly Father, thou who hast so planned the earth that seed time and harvest do not fail,
RESPONSE: *We thank thee for food which strengthens our bodies.*
LEADER: Lord of all nature, thou who hast made woodlands and mountain crags,
RESPONSE: *We thank thee for wood and stone with which we build our homes.*
LEADER: All-wise God, thou who hast given us minds with which to think, and hands with which to serve,
RESPONSE: *We thank thee for homes, for schools, and for jobs in which we seek to serve thee and our fellows, with mind, and heart, and hands.*
LEADER: O God, thou who art the Father of our Lord Jesus Christ,
RESPONSE: *We thank thee that through him we may truly know thee and fully serve thee.*
ALL: In Christ's name we pray. Amen.
SOLO: "We Plow the Fields, and Scatter" (Refrain to be sung by the entire group.)
CHALLENGE: (A dramatic reading for three voices representing the voices of young people in war-ravaged countries.)
First Reader: You in America are thankful! Well, you should be!
Second Reader: But what of us?
Third Reader: What have we to be thankful for?
First Reader: There's a heap of rubble where my home used to be!
Second Reader: My parents were shot by snipers, when they had gone to help our neighbors!
Third Reader: One year, tanks rolled across our wheat fields,—and there was no bread!
First Reader: Last year we were too weak to plant our fields, even if we had had the seeds!
Second Reader: A bomb made a direct hit on our school house. All of my brothers and sisters were in school that day!
Third Reader: Our families, our homes, our food—all are gone! Can't someone help us?
LEADER: Announcement of Thansgiving offering plans.[3]
HYMN: "Where Cross the Crowded Ways of Life" (four stanzas)

November 17

THEME: *Thanksgiving to Our God*
WORSHIP CENTER: A large print of Durer's "Praying Hands," or a copy of "Praying Hands" sketched by a member of your group.
PRELUDE: "Faith of Our Fathers"
SILENT PRAYER: (While the pianist plays the prelude hymn again softly, the leader may stand with his head bowed, and this

[2] If it is not possible for the group to have copies of this litany, two readers may read it responsively.

[3] Announcement should be made of your plans for a special Thanksgiving offering which will be received in your church. It may be an offering of food, of clothing, or of money. Be sure that these pleas from abroad do not go unanswered. Send your gifts through the channels which are provided by your own denomination.

Now Available:

A Cooperative Text for Senior High School Age

Christ's Life and Ours

A Course for Grades Ten, Eleven and Twelve in Weekday Church Schools

by

PURD E. DEITZ
Professor of Practical Theology at Eden Theological Seminary

Pupil's Edition
116 pages, 5½ x 7¾ in., paper bound
Price 40c

Teacher's Edition
(Including Pupil's Material)
244 pages, cloth bound, Price $1.50
Printed for the International Committee for Cooperative Publications of Weekday Church School Curriculum

Eden Publishing House

1712-24 Chouteau Avenue St. Louis 3, Mo.

Now Available!

An Excellent New Text for Leadership Training

CHRISTIAN EDUCATION for Adults

By W. C. PARRY

This fine new text to be used in the first series of the Leadership Education Program challenges the reader with vital questions which promote interest and stimulate constructive thought. The author asks what opportunities exist in the average church, how do adults grow, what educational opportunities may be found in the community and in interchurch cooperation—timely questions convincingly discussed. **40 cents**

Order Now for the Fall Quarter

At Your Bookstore or

THE BETHANY PRESS – St. Louis

Inscription **FLAG SETS**
AS GIFT OR MEMORIAL

Illustrating 11″ ht. $1.50 pair

• In 6 heights 1 ft. to 9 ft.
Flag Desk-Wate & other hts. for Desk, Mantel, Table & Platform. Inscribed Bases (Flag Pledges); back may have Gift or Memorial Nameplate.
(pat. appld. for)
U.S. and Christian
11″ $ 1.50 pair
20″ 3.00 pair
40″ 10.00 pair
60″ 17.00 pair
8 ft. 67.50 pair
9 ft. 82.50 pair

At your Supply House or
REPUBLIC COMPANY, Dept. A96
176 W. Adams St., Chicago 3, Ill., Sole Mfrs.
Highest Quality and Craftsmanship
Circular on request.

LILLENAS
MUSIC CATALOG
A complete listing of Gospel Music. Song books for every church need including solos, duets, quartets, and trios. Send for your free copy now.
FREE Write for **YOURS**
LILLENAS PUB. CO. Box C10, 2923 Troost Ave. Kansas City 10, Missouri

$2.50 to $5.00 single
1000 Rooms
1000 Baths

New York's Friendliest Hotel

WHERE YOUR COMFORT COMES FIRST

Here at the Prince George guests enjoy the homey luxury and genuine comforts seldom found in other New York hotels. You have your choice of 1,000 spacious, tastefully furnished rooms, all with bath. Five famous restaurants and a cafeteria. Quiet, yet within 3 minutes of the shopping district. Low rates make the Prince George New York's most outstanding hotel value. Write for booklet I.

Single room with bath from $2.50
Double " " " " $4.00

Prince George Hotel 14 East 28th St. New York 16, N.Y.
Charles F. Rogers, Jr. ~ *Manager*

will suggest to the group a moment of silent prayer.)

CALL TO WORSHIP: "O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."—(Psalm 95:6, 7a.)

HYMN: "Now Thank We All Our God"

SCRIPTURE: Let us think of the gifts of God. He has graciously given us material gifts —"things which are seen." But let us now think of his spiritual gifts—"the things which are not seen"—which are eternal. (Read Isaiah 40:28-31; and Romans 8:35-39.)

PRAYER:

"Almighty and most merciful Father; from whom cometh every good and perfect gift; We give thee praise and hearty thanks for all thy mercies; for thy goodness that hath created us; thy bounty that hath sustained us; thy Fatherly discipline that hath corrected us; thy patience that hath borne with us; and thy love that hath redeemed us.

"Grant unto us with thy gifts a heart to love thee; and enable us to show our thankfulness for all thy benefits; by giving up ourselves to thy service; and delighting in all things to do thy blessed will; through Jesus Christ our Lord. Amen."[4]

LEADER:

WHAT DOES THANKSGIVING MEAN?

The word "Thanksgiving," to our modern minds, means a Thursday late in November, when we have especially good dinners, with turkey and cranberry sauce, and when lots of relatives come to share in our festivities. And sometimes Thanksgiving hasn't meant any more to us than the day when our high school team plays its biggest rival in football.

Many of us haven't been very true to the spirit in which the Thanksgiving celebration originated with the Pilgrims. On that first Thanksgiving Day they had a great feast, and they played games with their Indian friends, but in their minds and hearts there was a constant spirit of thanksgiving to God. They were thankful for their Christian faith which had helped them to carry through in their days of hardship; they were thankful for the Christian love which held them together in a fellowship; and they were thankful for the guiding hand of God in a strange land.

So with us this should be a season when we give thanks for the gifts of God which are more important even than food and shelter, because they are the things which give meaning to our lives. It is *always* the season to thank God for himself, for his love and forgiveness of us when we put ourselves and not God in the center of things. It is *always* the season to thank God for his Son, Jesus Christ, who came to make God known to us. It is *always* the season to thank God for the Holy Spirit, by which he works in our lives today. It is *always* the season to thank God for the Church, which through the centuries has preserved our Christian faith and has passed it on to others by the preaching of his Word. It is *always* the season to thank God for the fellowship of Christians across the world, who are united in their loyalty to Christ, and who are always striving to make his way known among the peoples of the world. Surely it is the season for thanksgiving!

HYMN: "O God, Beneath Thy Guiding Hand"

[4] From *Book of Common Worship*, Presbyterian Church U. S. A.

[5] Romans 12:1. [6] I Corinthians 4:2.

November 24

THEME: *Thanks Through Giving*

PRELUDE: "We Give Thee But Thine Own"

CALL TO WORSHIP: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."—(Psalm 100:4)

HYMN: "Come, Ye Thankful People, Come"

SCRIPTURE: Romans 12:1-11

LEADER:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."[5] In this message to the church at Rome, Paul was urging the Romans to give themselves to God, so that God might work out his plans through them.

That often seems hard for us. We can with less difficulty give money to needy people, though even that is sometimes hard! We can also give some of our time to help someone else, but we find it hurts a little when we'd rather be spending the time on ourselves. But to give our lives completely into God's hands,—to say "Here's my life, God. I want you to use it in the way which seems best to you,"—well, that's the hardest job of all! But our money, our time, our very lives are gifts to us from God. They are possessions which have been entrusted to us. The Bible calls us "stewards," and a good steward is one who uses wisely the goods which are entrusted to his care. In writing to the Corinthians Paul said: . . . "It is required in stewards that a man be found faithful."[6] It is in being good stewards that we shall truly express our love and thanksgiving to God.

PRAYER: O God, our heavenly Father, to whom we give all praise and thanksgiving, hear us as we pray. On this special day of giving thanks, we would show our gratitude by our gifts. All that we have belongs to thee—our life, our time, and our possessions. Guide us, O God, that we may use them in thy service and according to thy will. We pray in Christ's name. Amen.

OFFERTORY SOLO: "We Give Thee but Thine Own." (all stanzas)[7]

NOTE: At this time if you have planned a special thanksgiving offering of money, it should be received and dedicated. If it is an offering of food or of clothing for those in need abroad, these gifts may also be dedicated.

OFFERING DEDICATION:

LEADER: We dedicate this offering unto thee.

RESPONSE: *Bless thou our gifts, O Lord.*

LEADER: As they go to help those in need across the world,

RESPONSE: *Bless thou our gifts, O Lord.*

LEADER: As they are used to strengthen and extend thy Church,

RESPONSE: *Bless thou our gifts, O Lord.*

LEADER: Accept, O God, this expression of our gratitude to thee.

RESPONSE: *Bless thou our gifts, O Lord.*

LEADER: "O God, who needest not to be enriched with any gifts that we may bring, yet who lovest the cheerful giver: Receive these our offerings which we present before thee, and with them ourselves, our souls and our bodies, a living sacrifice, holy and acceptable to thee; through Jesus Christ our Lord. Amen."[4]

HYMN: "Take Thou Our Minds, Dear Lord."

BENEDICTION: May honor and praise and thanksgiving be unto our God forever and ever. Amen.

[7] If there is no soloist available, the stanzas of this hymn may be read alternately by a boy and a girl.

With the New Books

Peace of Mind

Joshua Loth Liebman. New York, Simon and Schuster, 1946. 203 p. $2.50.

If one sentence from this helpful book were picked as the burden of its message it might be this: "the healthier society must be built by healthier human beings." Rabbi Liebman, who demonstrates a deep understanding of the Christian faith, calls for an understanding on the part of religion and psychiatry that they are partners in a common task. Their solemn responsibility is to bring glad release to minds and spirits made fearful by consciences working overtime, victimized by unreal terrors, and scarred by the unskillful handling of grief.

Christians will feel the weakest chapter is the treatment of immortality. But Jew, Christian, and unbeliever alike will be helped by this sensitive diagnosis of our far from peaceful minds. Parents and leaders of children will find a most discerning treatment of how to guide children who confront early in their lives the fact of death. Youth leaders will find in these pages helpful clues to the sometimes bewildering behavior of adolescents. Ministers can find the book of great help in pastoral counselling.

It is not often that such a wise blend of psychiatry and religion appears. In Rabbi Liebman's own words, "It would seem that religion and psychiatry were twin angels, bending in unison to lift up ailing, bewildered man." One's first reaction is "this book was written for me." The second is, "I must lend this to Mr. A. and Mrs. B."

G. E. K.

Tips to Teachers

By Vernon McMaster. New York, Morehouse-Gorham Company, 1946. 99 p. $1.25.

Tips to Teachers is a very readable little book which lives up to its title. It is written as the account of nine meetings of an educationally minded pastor with five potential workers in his church school. The book deals in conversational style with ways in which we learn, the pupil and his place in the class, and the teacher's preparation and materials. Each chapter includes one or two "tips" which are neat summaries of the point which is being made.

The book raises most of the important issues to be faced by beginning teachers. It will make people think. Therefore, it may well be used for individual reading or group study. Like all little books which deal with big subjects, it leaves much unsaid. One might wish that the author had suggested next steps in preparation and other books for further reading. He has however, added questions for discussion on each chapter which may be used to good effect in a study group.

L. C.

Alcoholism Is a Sickness

By Herbert Yahraes. 30 Rockefeller Plaza, New York 20, Public Affairs Committee, Inc., 1946. 22p. $.10.

"Enlightened doctors now know . . . that an alcoholic is a sick person, as truly sick as a person who has diabetes or tuberculosis." This is the thesis underlying the Public Affairs Pamphlet, *Alcoholism Is a Sickness.* The problem which alcoholism presents is serious. The United States has about one quarter of a million excessive drinkers who cause an economic loss of about one billion dollars a year.

Half of the pamphlet is devoted to rehabilitating the alcoholic. The first step is to find the real reason why the person drinks. The treatment then centers on removing the cause—diet deficiency, mental disorder, fear, loneliness, failure and the like. "Somebody has to find out what's biting him and then help him face up to it and adjust himself to life."

The community clinic following the Yale Plan is considered a hopeful development. The patient finds a competent and understanding staff who talk with him sympathetically and examine him thoroughly. Sometimes they send him to an institution but more often they work with him through a guidance period that may last months. It is too soon to know the results but it appears that clinics have checked drunkenness in at least fifty per cent of the cases referred to them. Of the patients who remained throughout a guidance period, the percentage of success appears to rise to about ninety.

Alcoholism Is a Sickness, is based upon scientific investigation, much of it at the Laboratory of Applied Physiology at Yale. It is popularly and briefly written, a great deal of information in a few pages. Church workers who are interested in their community would do well to read it.

L. C.

The Nature and Purpose of the Gospels

By R. V. G. Tasker. New York, Harper and Brothers, 1946. 137 p. $1.50.

This brief book by the professor of New Testament exegesis in the University of London, contains a series of lectures delivered to an audience of teachers, clergy and others interested in Christian education in England. The author's approach to the Gospels is not that of the historical-critical method "which endeavored confidently to reconstruct the life of Jesus by separating primary from secondary material in the Gospels." Though the author seeks to preserve whatever is valid in this earlier approach, his is a "theological-critical approach which regards all the gospel-material as influenced by Christian doctrine." He develops the viewpoint that the Gospels are primarily religious and theological documents and were not meant to be history or to present a biography of Jesus.

The author deals with the earliest written sources of the Gospels and the nature of each of the Gospels. He gives two chapters to a discussion of the Kingdom of God—in Jewish expectation and in the Synoptic Gospels. He distinguishes between the interpretation of the Kingdom of God as the "kingdom of man" and the Kingdom of God as presented in the Gospels which he characterizes as "supernatural and miraculous" and as a "breaking-in of the eternal and heavenly order of things" (page 88).

The book is written in a clear, non-technical style, but should be given careful evaluation.

M. DUB.

We Go to Church

By Nina Nelson. Boston, The Pilgrim Press, 1946. $.50.

A small picture book for parents, explaining goals and methods of religious education of nursery and kindergarten children. The pictures were taken in a progressive church school; the text consists mainly of brief comments on the illustrations. Excellent for distribution to parents of small children, particularly those who are entering children in Sunday school.

Additional Books Received

AMERICA'S OPPORTUNITY FOR GREATNESS. Prepared by Samuel S. Wyer. Columbus, Ohio, Samuel S. Wyer, Consulting Engineer, 1946. 21 p.

*BEYOND THIS DARKNESS. By Roger Lincoln Shinn. New York 17, Association Press, 1946. $1.00.

THE ETERNAL GOSPEL. By Gerald Heard. New York, Harper and Brothers, 1946. 234 p. $2.00. By the Eternal Gospel the author means "the common denominator and working factor in all the great religions." The book develops also the Christian message and finally redemption and methods of training.

INDIANS OF THE HIGH ANDES. Edited by W. Stanley Rycroft. New York, Committee on Cooperation in Latin America, 1946. 330 p. $2.00. A thorough-going study of the needs of the Indians on the high level territory of the Andes, with a recommendation to establish an interdenominational missionary work among them. An instance of high-grade missionary statesmanship.

*LOOK AT THE MINISTRY. By John Oliver Nelson. New York, Association Press, 1946. $.50.

*MAN AND SOCIETY IN THE NEW TESTAMENT. By Ernest F. Scott. New York, Charles Scribner's Sons, 1946. 299 p. $2.75.

PREACHING VALUES IN THE BIBLE. By Corwin C. Roach. Louisville, The Cloister Press, 1946. 299 p. $2.50. This book discusses preaching on such matters as difficulties of the Bible, the whole Bible, certain books, ideas, persons, geography, and so on.

THE RELIGION OF DR. JOHNSON AND OTHER STUDIES. By W. T. Cairns. New York, Oxford University Press, 1946. 137 p. $2.50.

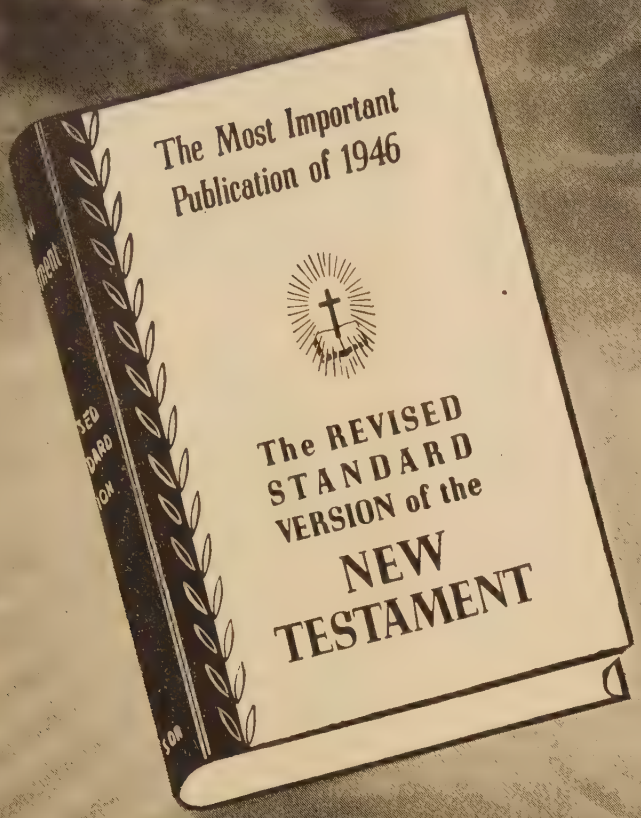
TWICE IN TWO THOUSAND YEARS. By Alva H. Sholty. Dayton, Ohio, The Otterbein Press, 1946. 220 p. $2.00. These chapters are based on addresses given to troops and civilians during the war by a United Brethren minister who served in the military forces.

*A YOUNG MAN'S VIEW OF THE MINISTRY. By S. M. Shoemaker, New York, Association Press, 1946. 73 p. $.50.

* To be reviewed.

NOW INTO A TROUBLED WORLD . . .

Comes the word of God in clearer, simpler English that all who read may understand



Revised Standard Version of the NEW TESTAMENT

A distinct contribution to this troubled age . . . as well as to the generations to come.

This new version clarifies the Great Message by making the interpretation of the Word clearer, its reading more attractive. No longer is it necessary to ponder over ancient phrases in narrow columns of small type. Now in beautiful modern English, type running from margin to margin with logical paragraphs and punctuation, is revealed the source of wisdom that provides an answer to individual and national problems.

America's foremost Biblical scholars, appointed by the International Council of Religious Education, brought forth the Revised Standard Version of the New Testament after eight years of intensive labor. America has welcomed this remarkable new version gladly. More than a half million copies have already been sold and the orders are pouring in by the thousands. If you cannot buy a copy at your bookstore, place your order so that you will receive your copy as soon as the next printing is available.

Blue Cloth Binding, price protected, $2.00

Other bindings planned

Also available, a descriptive booklet — "An Introduction to the Revised Standard Version of the New Testament" — paper cover . . . 25c

For Sale at all Bookstores

FROM THE ORIGINAL SCROLL TO THE MODERN BOOK

Published by THOMAS NELSON & SONS, New York

The Couples' Class and How It Grew

(Continued from page 8)

The class and the church

Care must be taken with any large adult organization to keep it in harmony with the general purposes of the church and church school. Our class has been willing from the beginning to share its responsibility for the greater program of the school. Its members presented a full hour program on Easter morning for all the classes. They voted an assessment on themselves to help finance the church's softball team. A second offering is received every Sunday for world relief, and members of the class are active in promoting a program of building and expansion for the church.

The class can be a great help in the total evangelistic program of the church. Its membership committee is constantly on the watch for prospective class members who are mailed engraved invitations which are followed by personal calls. The class is the avenue by which many can be led into membership with the church. In our existance of 18 months, six couples who first joined the class were received into church membership.

Forming a couples' class is a wonderful experience for the pastor or director of Christian education. It is not only a means of ending the slump in attendance but it puts the emphasis on the natural group, which is the family, and unites the family where it will receive its greatest unifying force—in the church.

They Learned by Watching

(Continued from page 13)

tried it themselves, they found unexpected ability. Since the school it has been noted that this new ability really carried over into their own church work.

3. *Discovering that children can create things.* The student teachers discovered that if they knew how to guide children step by step through a process, the group could solve its own problems as they arose. The leader put her philosophy into this concrete statement: "You do not have to know how to make a boat to get children to make a boat. All you have to do is to know how to ask questions."

4. *Informal Worship.* The adults learned that worship can develop without formal leadership and a formal service. It can happen in the quiet moments into which a teacher can lead her pupils.

5. *The wealth of available resources.* The leader used only materials which members of the group could get for themselves by spending not more than twenty-five cents. She used crayons which were not new but had been used before. Pencils were simply stubs that the leader had picked up in an office. The bulletin board was made of wrapping paper. The pictures were borrowed from Sunday school picture rolls or clipped from magazines and newspapers. As they went along they discovered an unsuspected wealth of material. They learned how to select it and how to collect and classify it for future use.

From the skilled leader to the least able of the pupils this class was a rich experience in theory going to work.

New 1947

RADIANT Screens offer many wonderful features...

Make Your Pictures "POP OUT" Clearly

Enjoy motion pictures and stills which seem to leap out of the screen with breath-taking realism. Black-and-white pictures take on added sparkle and clarity . . . color pictures possess new warmth and natural beauty. This wonderful improvement in screen performance is due to the New Radiant "Hy-Flect" screen surface. Countless tiny glass crystals embedded in the clear white screen surface *reflect* light instead of absorbing it. You get *better* pictures with the new 1947 line of Radiant screens . . .

***Plus* all these Wonderful Exclusive New Features**

1. Automatic Leg Opening (Pat. Pending)
2. Screen Leveller (Pat. Pending)
3. Shakeproof Safety Catch
4. Feather Touch Adjusting Handle (U. S. Patent)
5. Double-Action Auto-Lock (Pat. Pending)
6. Built-In Shock Absorbers (Pat. Pending)
7. Automatic Leg-Lock
8. Rubber-Ball Tripod Feet
9. Triangular Steel Tube Construction
10. Automatic Leg Adjustment
11. Finger Grip Carrying Handle
12. Streamlined Design and Duo-color Scheme

Adaptable to all projection conditions, instantly set up . . . 1947 Radiant Screens make picture projection more effective, more enjoyable.

Send for FREE Screen Guide

"Secrets of Good Projection," a 32-page booklet, gives proper screen sizes, correct projection lenses, tips for improving projection and many other valuable facts. Mail coupon for your FREE copy.

The Radiant "DL" here illustrated is portable, sturdy, compact, easily set up, quickly adjustable. The Radiant line includes Wall, Ceiling and Table Models in sizes 22" x 30" to 20 feet by 20 feet and larger.

RADIANT
Reg U S Pat Off
BETTER SCREENS FOR BETTER PROJECTION

SECRETS OF GOOD PROJECTION

Radiant Manufacturing Corporation
1184 W. Superior St., Chicago 22, Ill.
Send me FREE copy of "Secrets of Good Projection"—also circular showing complete line of Radiant Portable, Wall, Ceiling and Table Screens.

Name_____
Address_____
City_____ Zone____ State____

What's Happening

First D. R. E. Workshop Enthusiastically Received

CHICAGO, Ill. The first National Workshop for Directors of Christian Education was held at Lake Forest College, Lake Forest, Illinois, July 22-28. Seventy-seven registered delegates attended, representing twenty-eight states and eleven denominations. The directors came literally from the four corners of our country,—from Massachusetts to California, and from Minnesota to Texas, and from a good many places in between.

Seldom is an initial venture into the realm of higher education received by the participants with the overwhelming enthusiasm that enveloped the Lake Forest Campus during the entire week. Throughout the country there has been for some time a strongly felt need for this type of advanced training for local church directors. Before plans for the Workshop were set in motion a country-wide survey of some twelve hundred professional local church directors was made. The purpose of the survey was to establish the type of help the directors felt they needed. The Workshop with its fluid schedule and its faculty of experts was the result.

For some sessions the group divided into four sections. One, under the guidance of Dr. Edna L. Acheson, spent its time on the various phases of curriculum building, giving special attention to the children's division. The second, with Dr. Myron T. Hopper as its leader, dealt with the relationships of the home and church. Dr. L. F. Sensabaugh met with those persons whose problems lay in the fields of administration, supervision and leadership education. Creative activities with special emphasis upon those helpful to young people were directed by Mrs. Louise B. Griffiths. Dr. Milton D. McLean served as counsellor to those with special problems.

Leadership Credits Given to Christian Endeavor Workers

PHILADELPHIA, Pa. At the annual State Christian Endeavor Assembly held in Chambersburg, Pennsylvania July 1-6, a total of 923 credits in leadership education was granted by the International Council of Religious Education, working through the Pennsylvania State Council. This is the largest number ever granted to a single group in the state. It also represents an excellent example of the new type of cooperation now in operation between the International Society of Christian Endeavor and the International Council of Religious Education. For many years these two phases of leadership training for work in many of the local churches had no relation to each other, but in recent years plans of cooperation have been worked out.

Adult Work Planning Conference Makes Far-Reaching Recommendations

CHICAGO, Ill. An advanced stand on social and political issues was urged by several of the commissions taking part in the National Adult Work Planning Conference held at Conference Point Camp on Lake Geneva July 28-August 4. Attending the Conference were 200 leaders of adult work in foreign missions, home missions, religious education, men's work, women's work and social action, of the denominations and the interchurch councils. Dr. T. T. Swearingen of the International Council staff served as conference director. The delegates met in thirteen commissions and made thoughtful contributions to a comprehensive study of the entire field of adult work for church and community, and projected long-range objectives for a program attractive to adults.

Economic and Social Reform

That Protestant churches should make their membership open to people of all races and nationalities was recommended by the commission on "Minority Rights and Group Tensions" under the leadership of Miss Ione Catton. The commission asked that new members of churches be given a course in interracial fellowship as part of their membership training. Local churches were urged to select pastors and lay officials only after it has been determined that they accept the basic principles of Christian brotherhood.

A clear philosophy and policy of the Protestant church on issues of civic and political action was urged by members of the commission on "Civic and Political Action as a Responsibility of Christians," led by Dr. Maynard Cassady. They believed that official bodies of the denominations should give approval to legislation affecting the moral and physical welfare of the individual; should encourage individual and small group interest and action on civic and political issues; and should provide full information on both sides of social issues.

A study was made of "A Christian Economic Order as a Goal of Adult Work" under the leadership of Dr. Frank McCulloch. The commission urged that ministers and laymen be trained to act as leaders of various economic groups to assure a Christian approach to the problem. Another commission led by the Rev. Virgil A. Lowder recommended that churches pioneer in providing welfare services badly needed and offered by no other agency. They should also take responsibility for passage of significant social and welfare legislation

Neglected Adults

Two groups of adults came in for special attention during this study — young adults and those of retirement age or older. Under the leadership of Miss Virginia Stafford, a commission studied a new opportunity open to the local church, those people of "leisure years," pointing out avenues of increasing service possible both to people of retirement age and older, and those who for other reasons have spare time. Many suggestions were made for finding ways in which these adults can be of assistance in local churches.

In a commission on "Young Adults" led by Dr. Richard Plummer, responsibility of the church for reaching, teaching and guiding young adults in the Christian way of life was emphasized, recognizing that many are returned veterans and their wives.

New Approaches to Mission Work

"Revolutionary modern methods to bring the gospel of Christ to all people of the world," including the use of the radio, motion picture and the airplane, were recommended in the commission on "Changing Aspects of the Christian Mission Abroad" under the leadership of Dr. Willis C. Lamott and Dr. Franklin D. Cogswell.

Considering the missionary work in the United States and its possessions, a commission under the leadership of Dr. Mark Rich outlined objectives for the church's service to uprooted people.

"World order is a Christian imperative," declared the commission on World Order, of which Miss Mabel Head was the leader. In recommending "right attitudes" for Christian people, the commission said, "Since world order is dependent upon right attitudes, the program of every church should give prominence to methods of eradicating fear, suspicion and prejudice."

Printed Report to Be Prepared

Other important commissions brought in recommendations on the following subjects, the leaders of each commission being named: "Relief and Rehabilitation of the War-Stricken Peoples and Areas," Mrs. Elsie Culver; "The Christian Family Facing the Changing World," Dr. L. Foster Wood and Dr. C. W. Longman; "Stewardship," Dr. Harry S. Myers; and "Evangelism," Rev. Spencer P. Austin.

A printed report of findings is now being prepared and will be available later through denominational and interdenominational agencies.

Her One Hundredth Lullaby!

THIS OCTOBER ISSUE is the one hundredth number that Lillian Williams, Managing Editor of the JOURNAL, has sent to press. The printer's name for this is "to put the book to bed." She began with the October 1937 issue. She brought to the JOURNAL extensive experience in religious education and in journalism. The quality of the magazine at every point—content, art work, make-up, type—has reflected her hard work, imagination, taste, and understanding. May she sing many more lullabies!

Roy G. Ross

Flashes from Europe

(Dr. Ross returned in August from an eight-weeks' trip to Europe during which he attended conferences with prominent church leaders in London and on the continent. The following are extracts from a report which he made on his return regarding two of these important conferences.)

THE BOARD OF MANAGERS of the World's Sunday School Association met in London July 1-3. It was an excellent meeting, well organized and well attended. Those attending from America were Dr. Forrest L. Knapp, Dr. Luther A. Weigle, Judge Lewis L. Fawcett, Mr. Coleman Burke, Dr. Robert M. Hopkins, and myself. The reports of our two secretaries were most interesting and gratifying. The Association is obviously accomplishing great good. Dr. Knapp brought a challenging paper in which he reviewed the Christian imperatives and opportunities confronting us.

I shall not attempt to give any comprehensive review of the future plans of the Association. Probably the most significant new line of service is that proposed through a new department of motion pictures. Mr. J. Arthur Rank, who is the No. 1 cinema man of England, is a devoted Methodist layman and chairman of the British Administrative Committee of the Association. He has accepted the chairmanship of a special committee which has been given power to inaugurate this department. It is the hope of the Board of Managers that it may become a medium for evolving a world strategy for production and distribution of religious motion pictures.

In view of the enlarging scope of its work and in view of the broad functions of many of its member units, the Board of Managers is recommending a change in the name of the Association to the "World Council of Christian Education."

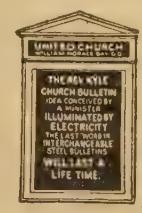
I hope that we can find a way to strengthen further our world work. We need the insights which can come out of such a medium for fellowship and exchange of experience. We also need an avenue through which the older countries can help the younger and the stronger can help the weaker financially.

It was a great privilege to visit Geneva and see the evidence of a vigorous and rapidly growing World Council of Churches. The World Council has attractive headquarters in the residential section of Geneva. When they moved into these quarters, they seemed far beyond any immediate needs. They are already inadequate.

The World Council has caught the imagination of the Protestant world. It has amply demonstrated through its relief program what a practical medium for effective service it can be. Geneva, in addition to being a center of so many world enterprises, is rapidly becoming the capital of the world for Protestant Christianity. Here, above all places, the lines of interchurch cooperation will converge, and policies, relationships and programs will be wrought out. The religious education movement of the world is not at present represented at Geneva in any vital sense. It seems inevitable, under these circumstances, that the interests and resources of religious education will ofttimes not be adequately represented and utilized in interagency planning.

It is important, in view of this fact, that the World's Sunday School Association shall rethink its organizational structure and geographical location, on the one hand, and its functions in relation to the World Council of Churches and the International Missionary Council, on the other. The World Council has invited the World's Sunday School Association to accept a consultative relationship to its new youth department, pending the outcome of the larger study of relationships which is under way. It should be noted that youth work in many countries is something apart from the Sunday school, which is an agency almost exclusively for children. In view of the broader scope of the religious education work carried on by the WSSA and other national agencies such as our own International Council of Religious Education, the question of relationships in youth work is somewhat complicated.

We in America, without relaxing our efforts at home, must find the way to take a larger place in world developments if we are to make our fullest contribution through Christian education to the advancement of the cause of Christ and if we are to preserve and strengthen the Christian education movement in North America.



CHURCH BULLETINS

Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over **7,000 IN USE.** They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illus. Catalog L. **H. E. Winters Specialty Co., Davenport, Ia.**

OVER A MILLION READERS*

are enjoying this classic, modern translation

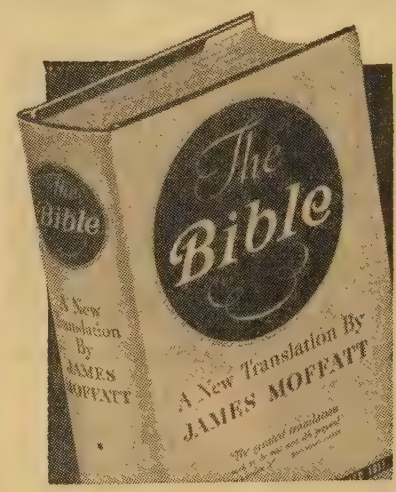
Because "it throws new light on the familiar scriptures."[1]

Because "it is not only a translation but a commentary and a perennial source of suggestion and stimulus."[2]

Because "Dr. Moffatt is a master of literary style."[3]

Because "it is the greatest translation made by the man most ably prepared to translate it."[4]

In short, because it is "indispensable,"[2] and those who know it "would not be without it."[5]



1. Walter Russell Bowie 2. Francis J. McConnell 3. Ernest F. Scott 4. John Henry Jowett 5. H. V. Morton

THE MOFFATT BIBLE is a completely fresh retranslation into modern speech of the earliest known texts, incorporating all the findings of Twentieth-century scholarship unavailable to earlier translators.

HOW TO OBTAIN YOUR COPY: THE MOFFATT BIBLE is carried in stock by all good bookstores. It is stocked and promoted by all major denominational supply houses. If you are not receiving adequate service from such sources, write the publisher for a descriptive price-list.

PARTIAL LIST OF EDITIONS NOW AVAILABLE

Complete Bible: B-1, cloth, $3.50. B-2, leather, $6.50. B-4, India paper, $8.00

New Testament (3½x5"): T-1, cloth, $1.00. T-3, leather, straight edges, $2.75

New Testament (4½ x 6½"): T-11, cloth, $1.50. T-15, leather, overlapping covers, $4.00.

Parallel New Testament: cloth, $1.50. Shorter Moffatt Bible: cloth, $2.00

THE Moffatt BIBLE

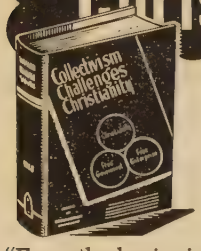
*By conservative estimate, at least a million MOFFATT BIBLES and TESTAMENTS have been purchased in English-speaking countries alone. Complete figures are unobtainable because in its early years this work was published by several firms.

HARPER & BROTHERS • *Publishers* • NEW YORK 16, N. Y.

PRODUCT PLANNER wanted by old established Sunday school supply house to analyze, plan and develop or revise merchandise. Will deal with writers and artists. Must know the Sunday school field. Previous merchandise planning or editorial training desirable. Must locate in Elgin. Give age, education, experience and salary. Reply David C. Cook Publishing Co., Elgin, Illinois.

PULPIT AND CHOIR
GOWNS
WRITE FOR CATALOG
THE BEST OF THEIR KIND
WORKMANSHIP AND PERFECT FIT UNSURPASSED
BENTLEY & SIMON
ESTABLISHED 1912
7 W. 36 ST. NEW YORK 18, N.Y.

Collectivism Challenges Christianity



Verne Paul Kaub

ALERTS CHURCH PEOPLE

"From the beginning free government and free enterprise have been dependent on Christianity," says author Kaub. "Take Christian principles out of free government and it would be free no longer but autocratic and totalitarian; take Christian principles out of free enterprise and it would be free no longer but something like the law of the jungle!"

It could be too late NOW!

Not an alarmist, Mr. Kaub exposes the sinister force now at work which would overthrow our American philosophy of **the rights of the individual.** Christianity secured, and only Christianity can preserve these rights. The time is now when Christian people should be alerted to the danger.

MINISTERS PROFESSORS CHURCH LEADERS

In your hands is the opportunity and responsibility to awaken freedom-loving people, to help them avoid the disastrous end of **collectivism.** This book deals adequately and enthusiastically with the roots of American liberty from a historical, philosophical, and religious viewpoint. It's the one book that supplies material for a crushing attack against those forces that would take away our liberty. It is easy reading, logical and forceful.

$2.00 at your Church Publishing House

LIGHT AND LIFE PRESS
DEPT. IJ WINONA LAKE, INDIANA

Councils in Action

BOSTON, Mass. The Massachusetts Council of Churches office has announced the appointment of the Rev. Frank E. Dunn, of Andover, as Secretary for the Western Area of the State, beginning September 1. Coincident with this announcement came one from Springfield which states that Mr. Dunn also has been appointed Executive Secretary of the Greater Springfield Council of Churches. The arrangement under which Mr. Dunn will devote a major part of his time to church cooperation in the Springfield area and the balance to State Council work in Western Massachusetts, west of Worcester County, is one jointly agreed upon by the State Board of Directors and the Springfield Board.

For the past year and a half, Mr. Dunn has served as Director of Public Relations and Finance for the Massachusetts Council of Churches. The Council's religious radio programs and activities have also been under his jurisdiction. Prior to his affiliation with the State Council, Mr. Dunn held pastorates in Hampstead, N. H., Peabody and Andover, Mass.

ERIE, Pa. Rev. Weir Hartman returned to the Erie Council of Churches as executive on July 1. Mr. Hartman formerly served as part-time executive of the Erie Council. During his absence of the past eighteen months Dr. Worth M. Tippy served as executive. Mr. Hartman spent some time in Erie during May and early June and then attended the Association of Council Secretaries Meeting at Lake Geneva, Wisconsin. The ecumenical movement is indebted to Dr. Worth M. Tippy for his gracious services during the past years as an interim executive in helping to strengthen Council work in many cities.

SAN FRANCISCO, Calif. The Administrative Board of the Northern California-Western Nevada Council of Churches recently acted to strengthen the total interdenominational outreach of the Council by creating a cabinet to work with the Executive Secretary, Rev. Abbott Book, in the development of field strategy and field program. The cabinet membership includes the denominational superintendents, together with the official representatives that function without full-time supervision. It is expected that the cabinet will make recommendations regarding the field program of the Council for the year.

The San Francisco Council of Churches has begun the publication of a monthly, four-page newssheet called *The Council Bulletin.* This attractive paper is a continuation of two different newssheets published at various times in the past.

ITHACA, N. Y. Important recommendations for the improvement of rural life are soon to be published by Cornell University. These recommendations came out of a meeting of seventy farmers and farm wives held at the University early in March under the direction of the State Rural Policy Committee. Rev. Ralph L. Williamson, of the State Council of Churches, represented the churches of the state in this meeting.

Noted Leader's Death

John R. Sampey

CHICAGO, Ill.—Dr. John R. Sampey died on Sunday afternoon August 18, 1946 in Louisville, Kentucky. Funeral services were held in his home church, the Crescent Hill Baptist Church, on the 20th. Dr. Gerald E. Knoff attended representing the International Council of Religious Education.

Dr. Sampey was born in Alabama during the Civil War, the son of a minister. His earliest Christian work was as Sunday shool teacher and superintendent while in his middle teens. His entire professional career was with the Southern Baptist Theological Seminary, in which he became an instructor in Old Testament upon his graduation in 1885, and professor in 1892. In 1929, at the age of sixty-six, he became president of the Seminary and gave it a vigorous leadership until his retirement in 1942.

Dr. Sampey's connection with the cooperative work of the Council has been long and notable. He became a member of the Uniform Lesson Committee in 1895, and was chosen as its chairman in 1921. He continued as chairman until the committee was merged with the new Committee on the Uniform Series in 1942. He served and guided the work of the committee with efficiency, a thorough knowledge of the Bible, the ability to work with many people of all denominations, and a keen awareness of the needs of the many pupils using the lessons. He also served in recent years as a member of the Educational Commission and the Commission on Educational Program. From 1930-38 he was chairman of the Old Testament Committee of the Council's revision committee of the American Standard Bible.

The funeral service was planned by Dr. Sampey in consultation with his successor as President of the Seminary, Dr. Ellis Fuller. It was Dr. Sampey's wish that the service be not used for eulogizing or memorializing him but be an experience of worship, including penitence, confession and dedication on the part of the congregation.

Dean Weigle Cited for Distinguished Service

BOSTON, Mass. A citation in recognition of distinguished service was presented to Dean Luther Allan Weigle of Yale University Divinity School by the Division of Christian Education of the Board of Home Missions, Congregational Christian Churches, at the meeting of the General Council in Grinnell, Iowa. The presentation on behalf of the Board was made by Dr. Harry Thomas Stock.

The citation described Dean Weigle in the following terms: "Scholar and statesman of the Church, student of church history and maker of Christian history, pioneer interpreter of Christian education whose influence lives alike in thousands of

churches and in our institutions of higher learning, esteemed dean of a great school of the prophets, chairman of the committee of scholars to whom the Church will ever be indebted for the Revised Standard Version of the Bible, wise and vigorous advocate of a cooperative and ecumenical Christianity."

400 Missionaries Depart for the Orient

SAN FRANCISCO, Calif. Four hundred missionaries met in San Francisco in September before embarking for China and the Philippines on September 11, under the sponsorship of the Foreign Missions Conference of North America. The missionaries are being sent by 123 missionary agencies in the United States and Canada that make up the Conference.

A mass meeting was held in the San Francisco Opera House on Tuesday evening, September 10, at 7:30 o'clock, in honor of the men and women embarking on this Christian mission. This mass meeting was sponsored jointly by the Northern California-Western Nevada Council of Churches and the San Francisco Council of Churches. Mayor Roger D. Lapham of San Francisco spoke in behalf of the city that is America's closest link with the Pacific nations. Dr. William Hung, of the faculty of Yenching University of Peiping, China, spoke as a representative of the Chinese community, giving his evaluation of the contribution that the Christian faith has made to Asia. Mr. Henry Luce, editor and publisher of *Time, Life* and *Fortune,* was the main speaker for the occasion.

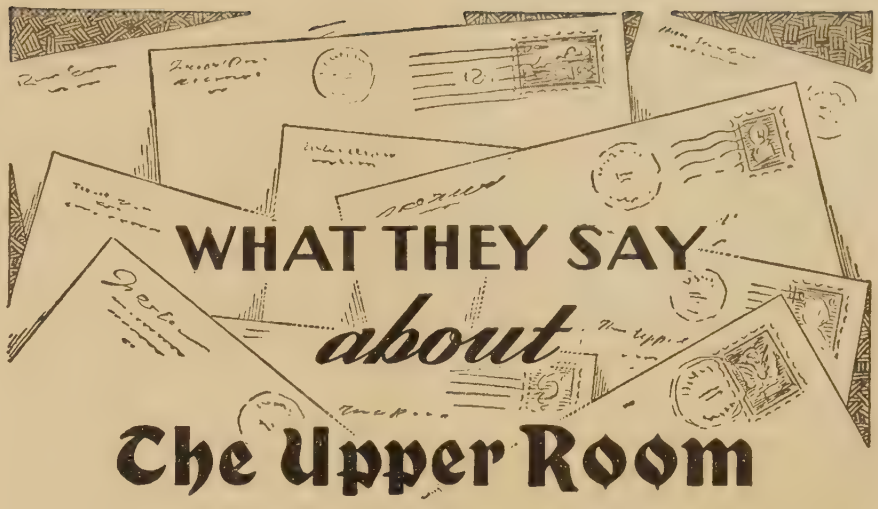
The next day, Wednesday, September 11, the 400 Christian "ambassadors" sailed on the *Marine Lynx* of the American President Lines. They will face the task of rebuilding the works that were interrupted and destroyed by the Japanese forces. Hospitals, schools, churches, agricultural experiment stations, dispensaries, institutions for the care of the blind, deaf, and lepers must be reconstructed.

Reformation Day Observance Recommended October 31

NEW YORK, N. Y.—The Federal Council of Churches recommends an interdenominational and community-wide observance of Reformation Day in 1946. The observance would emphasize the great principles which the churches inherit from the Protestant Reformation. Reformation Day falls on October 31, but if preferred the observance could be held the Sunday preceding or the Sunday following.

Mid-Westerner Named Salvation Army Chief

CHICAGO, Ill. Commissioner John J. Allan, of Chicago, Commander of the Salvation Army in eleven mid-western states, has been appointed Chief of Staff of the International Salvation Army by the newly-elected International Leader, General Albert Orsborn. Commissioner Allan, the first native-born American named to this high post, reported for his new work in London in September.



● **"I joined the church in 1872 at the age of 12. I wish The Upper Room had been published then—I might have been a better Christian."**

● *"I keep The Upper Room at my bedside. It seems to give me just what I need each day."*

● **"I am 86 years young. My eyes do not allow much reading but I read the daily devotions, every one."**

● *"I am a shut-in but I am so happy to have such a comforting friend as The Upper Room. I find the daily reading of The Upper Room has kept me close to the Master. It gives me a feeling that I am not alone."*

● **"My day never goes right if I don't have the spiritual food with which my Upper Room provides me."**

● *"The Upper Room is without a doubt the finest piece of religious literature that comes to me in the service. It is a classic of religious truth and inspiration."*

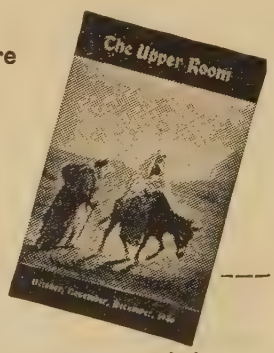
● **"My sister began reading the Bible because I handed her The Upper Room. My cousin, a backslider of many years, came back to the fold through the ministry of The Upper Room."**

● *"We passed it around among the chaps in the foxholes, and sometimes one, sometimes another carried it into action."*

● **"My wife sends me a copy of The Upper Room. She reads it at home to the children. I read the same message on the same day here in my barracks or even in a foxhole. It is a source of spiritual communion that binds me to my family and my God."**

● *"Through our German chaplain I got The Upper Room. I am now a daily reader. The lessons are for me a light in this darkness." (From a German prisoner of war.)*

Copies of this leading book of daily devotions are yours to use or distribute among those you think would benefit. Ordered in quantities of ten or more, the cost is only 5 cents per copy, postpaid. Single copy, 10 cents. Use order form below.



The Upper Room,
Medical Arts Bldg.,
Nashville 3, Tenn.

Enclosed is ....., for which please send me ..... copies of the current issue of The Upper Room (at 5 cents a copy in lots of 10 or more). It is understood that I have the privilege of returning for credit within 90 days any unused copies.

Name .....

Street or Route .....

Post Office .....

The Man Who Entertained a King

(Continued from page 16)

INNKEEPER: Go back to your flocks. Why, of all nights of the year, do you come here to try to cause a disturbance? Are you seeking the lives of all the good people of Bethlehem by trying to start an uprising? (QUIRINIUS *enters from the inn and begins to cross to the group*) Back to your flocks—and quickly. (*The still dazed* SHEPHERDS *creep away. To* QUIRINIUS) It was nothing but some foolish shepherds who supposed they had seen angels.

QUIRINIUS: *(With real feeling)* Why not, on such a night? I, too, seemed to hear the beat of wings. *(He pauses as he gazes into the sky.)* The stars shine brightly tonight and that one star seems to hover over our city. I heard a hint of music. *(He turns and walks to the door of the inn. Turns back.)* Harps and singing voices. Good night. *(Exit into inn.)*

INNKEEPER: *(With feeling)* Oh, thou great Jehovah, I thank thee that thou didst not allow these foolish shepherds to upset the guests of my inn with their fantastic story.

(*The curtain falls to indicate the passing of some days. As the curtain rises* QUIRINIUS *is seen standing in the door of the inn. The* MAGISTRATE *and his helpers are ready to start on their journey.*)

QUIRINIUS: Go to the next village and make all necessary preparations for the enrollment. I will follow as soon as Herod leaves. (*To* SENTRY) Captain, inquire of Herod's guard when they travel. Tell him I would like to journey with him. *(The men leave on their assignments. The* INNKEEPER *joins him in the doorway.*) So this is Bethlehem. They all said that, "If you have trouble it will be at Bethlehem, for they like not Caesar." If Herod were only gone I could be sure that there would be no trouble here. I do not trust him.

(JOSEPH *and* MARY *enter from the left and cross the stage to the right.* MARY *is carrying a small bundle in her arms.*)

QUIRINIUS: Ah, the two have become three. "And thou Bethlehem, in the land of Judah—" *(Ironically)* Thy ruler, perhaps, thy long expected—"

INNKEEPER: *(Violently protesting)* Governor, he is merely Joseph the carpenter. His wife is Mary of whom I have known since her childhood. They are harmless people. As for that prophecy, we people of Bethlehem have begun to forget it. I pray you do not excite Herod with that foolishness.

QUIRINIUS: As you say, my friend. I must see if he is ready. *(Exit into the inn.)*

INNKEEPER: (*As* JOEL *and* RACHEL *join him near the doorway*) My children, now we can forever boast that we have entertained a King. Who knows—our inn may become famous and a place of pilgrimage for all people. We have entertained a King.

(*As the curtain falls a soloist and children's chorus may sing* "A King Might Miss a Guiding Star" by Laufer.[3])

Stage Directions

As in all plays, directions are given for the actor. Thus right means the actor's right as he faces the audience.

All the action takes place in the street and courtyard of the inn in Bethlehem. The doorway of the inn should, if possible, be downstage (that is near the audience) a bit to the right of the center of the stage. The street runs across the front of the stage with entrances on both sides. The left side of the stage is the courtyard of the inn. It should be large enough for a table, (if a large stage is available and more players are desirable, two or more tables could be arranged to enroll the people of Bethlehem). The magistrate or magistrates and guard (Roman) conduct the census in the courtyard. If the notice posted on the wall is visible to the audience it should be written in Hebrew characters. A Greek translation may also be appended below.

Persons in shepherd costume and townspeople should come and go throughout most of the action of the play. They should not be allowed to detract from those who are speaking, however.

The parts of the INNKEEPER and QUIRINIUS are the most difficult as they carry most of the lines of the play. If actors will learn their lines before serious action rehearsals begin, much better results will be obtained. As the costumes will be quite different from ordinary dress, it will be helpful if they can be used in several rehearsals. Such precautions will aid in preventing comic happenings upon the stage at time of presentation.

A well rehearsed play is a credit to the religious education program of any church; a poorly presented play hinders not only the cause of religious drama but the cause of Christianity as well.

Notes on Costumes

The Roman soldiers and officials should wear tunics. The tunic was universal in ancient Rome. Soldiers and young men wore the short tunic, which comes to the knees. The ankle length tunic was worn by older men and nobles.

Over the tunic should be worn a toga, or cloak, the national garment of the Roman. It was fastened on the *left* shoulder, and then drawn about the body. For ordinary folk it was made of white wool. Generals and emperors, by a rule which was rigily enforced, were the only ones allowed to wear purple. QUIRINIUS might wear a scarlet toga and the CAPTAIN might also have a colored toga. The other Roman characters should wear white. HEROD may wear a Grecian costume of rich materials.

Soldiers (Roman) should wear a breastplate, a round shield and a helmet. Over the skirt of the tunic hanging from the wrist are strips of leather. Pictures of this may be found under the word *Corium* in some Webster's dictionaries.

The Hebrew characters may be dressed according to costumes seen in pictures of Bible times, such as the Copping series and the pictures used in most beginner and primary departments of the church school. The basis of these costumes is the tunic, which should be plain and have a cord for a girdle. Tunics of the older men should come almost to the ankle while that of boys, such as JOEL, would come only to the knee. In addition to the tunic, men wore a mantle which was fastened to one shoulder and drawn about them; it was usually striped in one or two colors. All should wear sandals. The shepherds' tunics should be coarse and might be made of potato sacking. Tunics should as a rule be a solid color. Scarlet, purple and gold colored mantles were reserved for those of high rank and the INNKEEPER might wear a colored mantle.

Women wore long tunics, falling straight from neck to ankle of solid colors. They wore a larger mantle than the men which was draped about head and shoulders and fell to the edge of the tunic. Anklets and bracelets were worn. Hair floated loose about the shoulders.

A study of Bible pictures will give the variety necessary for the costumes. Also if your library has the bound volume of *Good Housekeeping* for December, 1933, the illustrations for the story on which this play is based might be found helpful.

[3] In *Hymnal for Youth*, Westminster Press.

BIBLE STORY SLIDES FOR YOUR CHRISTMAS PROGRAM

Write for particulars of Special Bible Story Slide Sets and Program material. Make Christmas a new birth of enthusiasm and spiritual action in your Church and Sunday School. Vivid, beautiful natural color Bible Slides reach hearts and teach minds waiting for the gospel message. Full line including Hymn Slides, Christmas Carols, Bible Stories and the new Christmas Series of 40 Kodachrome slides — "Christmas Blessings" — Write today

BOND SLIDE COMPANY

68 West Washington St. Dept. RE Chicago 2, Illinois

KEEP THE SPIRIT OF CHRISTMAS

Your Christmas Program can help meet the post-war need for wholesome entertainment combined with devotional and inspirational services. Our pageants will fill these requirements and encourage the reviving interest in spiritual and religious work at this crucial time.

THOU SHALT CALL HIS NAME JESUS: Flo Knight Boyd. A devotional service arr. for Reader and Choir with tableaux and familiar hymns.....50c
UNDER THE STARS: Aileene Sargent. 7 char., chorus and extras.....35c
THE GIFTS: Elsie Binns. Three children bring gifts to Mary for the Child.....25c
THE CHRISTMAS VOICE: Ruth O. Bailey. Very popular play for young people.....35c
THE STREET OF HEARTS: Dorothy M. Davis, delightful fantasy for Juniors.....15c
WHEN CHRISTMAS COMES: Mary B. Harrison, play for 8 char. Music off-stage.....35c
THE GOLDEN FLAME: Harrison.....35c
JOYFUL AND TRIUMPHANT: Davidson.....25c
CHRISTMAS REVOLT: MacCreary.....15c
THE ENROLLMENT: or Coming of the Prince of Peace, 40c; WISE MEN FROM THE EAST, 35c; INN AT BETHLEHEM, 35c; CHILD OF PROPHECY, 35c
By Lyman R. Bayard
WHEN THE STAR SHONE.....50c
THE HEAVENLY HOST.....50c
BETHLEHEM IN OUR TOWN.....35c

Send 10 cents each for pageants you wish to examine. Return in 10 days or remit balance of price. Write for catalogue giving full descriptions.

PAGEANT PUBLISHERS, Dept. C-1, P. O. BOX 306, WEST LOS ANGELES 25, CALIF.

Curriculum and General Program Materials

Published from April 1, 1946 to July 1, 1946

(Continued from the November issue)

These materials should be ordered from denominational book stores, or from the publishers indicated.

III. Religious Education of Adults

DUVALL, EVELYN MILLIS AND SYLVANUS MILNE, *Leading Parents Groups.* Nashville 2, and New York 11, Abingdon-Cokesbury Press, 1946. 128 pp., $.35.

A volume analyzing the need for parent education and giving proved techniques and procedures for guiding and conducting parents' groups.

QUIMBY, KARL, *Taking Stock of Social Progress,* Nashville 2, and New York 11, Abingdon-Cokesbury Press, 39 pp., $.15, 1946.

An adult study course to help men and women realize the position of the church concerning Christian social action, to discover what real progress has been made at this point, and to define the responsibilities of the local church in dealing with conditions in the communities and the nation.

RUMPF, OSCAR J., *Church and Home*—How They May Work Together for Christian Family Life. Philadelphia, Board of Christian Education and Publication, E and R Church, 84 pp., $.50, 1946.

This is a practical and well illustrated guide, written in the language of the laymen in five chapters: Preparing Young People for Home Life, Child Education, Parent Education, Family Education, A Family Conscious Church. The sixth chapter, entitled "Resources," lists books and plays for the entire family and pictures for the home. It also contains program suggestions for the family altar, a family night in the church and the dedication of a Christian home.

Building a Christian Home, Department of Adult Work, Board of Christian Education, Presbyterian Church U.S.A., Philadelphia, 41 pp., $.20 each, $.15 in quantities of five or more.

A new four-chapter study course for young parents, or mothers' groups. Includes a list of questions for parents, which is also printed separately under the title, "How About My Home?" at $.02 each.

BRYCE, L. WINIFRED, *India at the Threshold.* New York, Friendship Press, 162 pp., $.60 (cloth $1.00), 1946. One of a series in the Literature Program of the Missionary Education Movement.

The author gives us a picture of India today—its labor, health, women's and youth movements. She traces the Christian influence and accomplishments and forecasts the developments to come in the new India.

GALLAGHER, BUELL G., *Portrait of a Pilgrim;* A Search for the Christian Way in Race Relations. New York, Friendship Press, 176 pp., $.60 (cloth $1.00), 1946. One of a series in the Literature Program of the Missionary Education Movement.

Through a layman's challenge to a pastor to prove statements made in a Race Relations Sunday sermon the author traces the problems and some of the solutions that are being developed. This is a highly readable book on American Christianity and racial issues.

V. General

The Church School Workers' Library, by Lee J. Gable, Philadelphia 2, Board of Christian Education and Publication, Evangelical and Reformed Church, 16 pp., $.10, 1946.

The author gives down to earth answers to the following questions concerning a worker's library: Why do we need it? What shall we put in it? How shall we get it? How shall we make the most of it?

Organizing for Christian Education in the Church, by Lee J. Gable, Philadelphia, Board of Christian Education and Publication, Evangelical and Reformed Church, 12 pp., $.05, 1946.

This pamphlet relates church school organization to the basic purposes of the Christian church. The author offers a diagram of organization and a suggested constitution for the church school.

I Prepare for Confirmation, by Vernon McMaster, Louisville, Kentucky, The Cloister Press, Teacher's Guide, $.30; Pupil's Work Book, $.65, 1946.

The revised edition of a preparatory course for confirmation, for young people and adults.

MATSUMOTO, TORU, *Beyond Prejudice.* New York, Friendship Press, 141 pp., $.75 (cloth $1.25), 1946.

This carefully prepared book makes available for the first time a complete record of the church's service among Japanese Americans in the war period. The work in the relocation centers and in aiding the return to normal community life is described in full detail.

SHAW, ESTHER POPEL, *Personal Adventures in Race Relations.* New York, The Woman's Press, 22 pp., $.15, 1946.

A series of personal adventures by a Negro woman who teaches in a junior high school in Washington, D. C.

HEIGHT, DOROTHY I., *Step by Step with Interracial Groups.* New York, the Woman's Press, 54 pp., $.25, 1946.

A brief guide for leaders of interracial groups.

Building Program with Groups, U.S.O. Division of the National Board Y.W.C.A. New York, The Woman's Press, 39 pp., $.30, 1946.

A guide for program building with social groups with particular reference to U.S.O. and Y.W.C.A. groups.

GRA-Y, A Manual for Leaders of Gra-Y Clubs, prepared by National Gra-Y Commission, William F. Briggs, Chairman, New York, Association Press, 139 pp., $.75.

This is a manual for persons who are looking for a club program for use with younger boys—to the legion of Y.M.C.A. Boys' Work Secretaries and volunteer church and school workers who are seeking unity in a national plan of affiliation. The book provides exceptional resources for training leaders.

"Y" Indian Guides, A Father and Son Club Program, sponsored by the Young Men's Christian Association. New York Association Press, 79 pp., $.75, 1946.

The "Y" Indian Guides is a national father and son club program sponsored by the Y.M.C.A. Its main purpose is to multiply the number of things that fathers and sons can do together at an age when a boy thinks his dad is the greatest man in the world. Tribes are composed of fathers and their sons who are six years of age and over.

F.O.N.
A CLEAR PICTURE OF OTHER NATIONS

A PEACE CONTRIBUTION THROUGH FILM DISTRIBUTION

FILMS OF THE NATIONS, INC.
is a non-profit membership corporation, sponsored by representative agencies of foreign nations.

Its purpose: to create better understanding and friendship among the nations of the world by means of films, thereby contributing to the ideal of lasting peace;

to show, with films, how people in other countries live, their particular problems in the post-war world and their position in international relations;

to promote, encourage and stimulate circulation of educational films of foreign countries in the United States and abroad, on a *non-profit basis;* to have a central organization on behalf of various nations where inquirers may apply for films on several countries simultaneously; to pool the experience, knowledge and resources of nations so as to arrive at better films and for these a complete and efficient nationwide system for distribution.

Write for your complimentary copy of our rental catalogue

HOME OFFICE
FILMS OF THE NATIONS, INC.
18 W. 55th ST., NEW YORK 19, N. Y.
Branch Offices: Chicago, Ill.—Minneapolis, Minn.—Kansas City, Mo.—Richmond, Va.—Atlanta, Ga.—Miami, Fla.—New Orleans, La.—Memphis, Tenn.—Chattanooga, Tenn.—Dallas, Tex.—Denver, Colo.—Los Angeles, Cal.—Portland, Ore.
(IDEAL PICTURES CORPORATION OFFICES)

CENTURY HYMN BOOKS

Unequalled For All Grades

For the Intermediate and High School Ages

THE NEW HYMNAL FOR AMERICAN YOUTH

H. Augustine Smith, *Editor*

In step with the spirit of the times, the choice of all who are seeking a high grade hymnal that youth will enjoy. 344 Hymns set to vibrant and inspiring tunes. 76 pages of the finest worship material heretofore assembled for young people. All of the material is grouped under subjects of special interest to modern youth. $1.50 — 12 to 50 $1.35 — 50 or more $1.25.

For the Junior and Primary Ages

THE HYMNAL FOR BOYS AND GIRLS

Edited by: Caroline B. Parker and G. Darlington Richards

Hymns and tunes selected by editors who know the tastes and moods of the young generation. 150 Hymns. 22 Pages of chants, responses, selections for Junior Choirs, worship services, etc. $1.25; $1.00 in quantities of 12 or over.

At All Bookstores

FLEMING H. REVELL COMPANY

158 Fifth Avenue **New York 10**

Children and the United Nations

(Continued from page 5)

Matthew 5:9	Matthew 15:29-32	Mark 11:25
Matthew 5:38-46	Matthew 18:15-17	Luke 6:27-38
Matthew 6:9-13	Matthew 18:21-35	Luke 10:29-37
Matthew 7:12	Matthew 22:39	Luke 13:29
Matthew 10:29-31	Mark 9:50b	Luke 14:12-14
		John 13:34-35

After looking up part of these references, the juniors were unanimous in agreeing that the Christian Church could wholeheartedly endorse the UN Charter whose purpose was in keeping with the philosophy of Jesus.

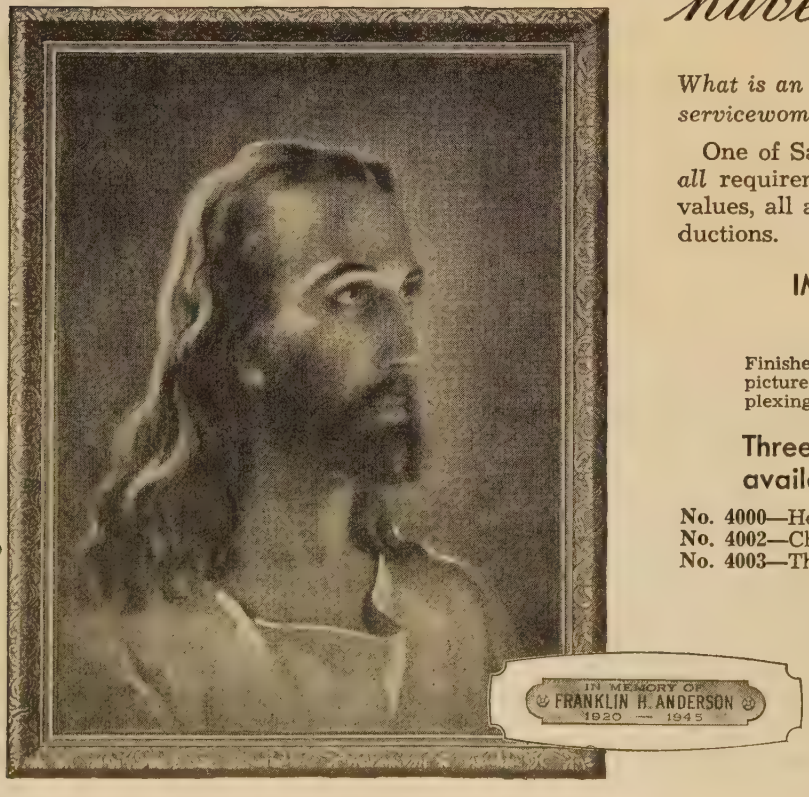
They prepare a worship service

A prayer that Christians everywhere might do their part toward making the UN successful was formulated from suggestions by the juniors. These were written on the blackboard as the children expressed their ideas.

A closing worship service used Psalm 67:3,4 as the call to worship, the hymn, "In Christ There Is No East or West," and the class prayer, which read as follows:

Prayer: Our Father, help all nations work together to keep peace throughout the world. Help all nations to live in the way Jesus taught—loving our neighbors, sharing what we own, settling disagreements in a peaceful way without fighting, remembering that every human being in all the world is important to thee. Help us, as boys and girls to live now in the way of Jesus so that when we are older, we may work with other men and women to guide the nations in Jesus' way of peace. Amen.

THE BEST MEMORIALS *have spiritual values*



What is an appropriate memorial for the servicemen and servicewomen of the church?

One of Sallman's famous paintings of the Christ meets *all* requirements. Permanency, dignity, beauty, spiritual values, all are found in these new large six-color reproductions.

IMPRESSIVE BARBIZON FRAME

35x45 Size

Finished in gold bronze, it fits into any setting. The picture is made permanent by a special process of verplexing which seals in the colors and protects the surface.

Three of SALLMAN'S Famous Paintings available in this large size for memorials

No. 4000—Head of Christ, 35x45 ..... **$40.00**
No. 4002—Christ at Heart's Door, 35x45 ..... **40.00**
No. 4003—The Lord Is My Shepherd, 35x45 ..... **40.00**

A bronze name plate (available through your picture supplier) provides permanent marking for your memorial.

Warner Press PRODUCTS OF DISTINCTION

SEE YOUR RELIGIOUS SUPPLY DEALER

Announcing the

New AMPRO SLIDE PROJECTOR

with the features you have always wanted

AMPRO SLIDE
PROJECTOR
Model "30-A"
(2" x 2")

Has Important Basic Improvements

This new AMPROSLIDE projector (2"x 2") embodies the engineering skill and fine precision workmanship that have made Ampro 8mm. and 16mm. projectors world famous for quality. It offers features that guarantee quick, simplified operation - - and long satisfactory service, including:

Automatic snap-action, self-centering slide changer, with patented features that assure hair-line focus, perfect alignment of slides on screen, interchange of glass and ready mount slides without refocusing. Operates with one hand - - fingers never touch slide surface . . . **Convenient case lifts off** in a flash for easy accessibility . . . F 3:5 anastigmat projection lense. 5" focal length with convenient knob for hair-line focusing . . . **New condenser design** that combines maximum brilliance with cooler operation . . . 300 watts of uniform light with effective heat dissipation and minimum light loss . . . **Pointer aperture** permits use of pointer with slides . . . Attractively finished, compact, sturdy with clean flowing lines and controls and parts readily accessible . . . the ideal projector for brilliant full color or black-and-white 2" x 2" slide projection.

Write for special Amproslide circular giving full specifications and prices.

AMPRO

8 mm Silent • 16 mm Silent
16 mm Sound-on-Film • Slide Projectors
16 mm Arc Projectors

AMPRO CORPORATION ★ CHICAGO 18, ILLINOIS —*A General Precision Equipment Corporation Subsidiary*

Current Feature Films

Estimates prepared by Independent Filmscores

Film suitable for:
M—*Mature audience*
Y—*Young People*
C—*Children*
*—*Outstanding for Family*
†—*Oustanding for Adults*

The Bride Wore Boots (Par.) Robert Cummings, Diana Lynn, Barbara Stanwyck. *Comedy.* Marital sparrings of husband who can't abide his wife's enthusiasm for horses, wife who resents Confederate Dames' adoration of husband as historian of the "old south." . . . Tries so hard to be funny it only makes itself and all connected with it look *silly.* Condescending in treatment of Negro roles. **M,Y**

†**Caesar and Cleopatra** (British film) Stewart Granger, Vivian Leigh, Claude Raines, Flora Robson, Francis Sullivan. *Drama,* with dialogue written by Shaw from his play of same name. Presents Caesar as aging conqueror philosophizing on his role, watching child queen moulding her future self on his own pattern as dictator. . . . Shaw dialogue will please those who know and enjoy it spoken with skill and insight; excitement and technicolored spectacle will appeal to less specialized audiences. *Lavish in word and setting,* rather static as motion picture. **M,Y**

Canyon Passage (Univ.) Dana Andrews, Brian Donlevy, Susan Hayward, Patricia Roc. *Melodrama,* Technicolored excitement in pioneer Oregon, with crooked express office manager stealing customers' gold, an Indian uprising, threatened lynching, etc. . . . Grade-A production of *routine,* B-type story. **M,Y**

Cuban Pete (Univ.) Desi Arnez, Joan Fulton, the King Sisters, Beverly Simmons. *Musical.* "Latin American" tunes set in tale of wiles used by advertising agency to lure small Cuban orchestra to New York for radio work. . . . In no way outstanding, but *pleasantly entertaining* **M,Y**

*Henry V** (British film) Renee Asherson, Leslie Banks, Robert Newton, Laurence Olivier. *Drama.* Technicolored filming of Shakespearean patriotic play based on invasion of France by British, culminating in battle of Agincourt. Begins and ends with reproduction of play as it might have been done in Globe theater. . . . Admitted that play as written is glorification of war, this is the most outstanding attempt yet made to film Shakespeare. Noteworthy are the stylized settings, the warmth achieved in personal close-up scenes, the superb diction, the sweep and spectacle of camp and battle. *An artistic triumph.* **M,Y,C**

I've Always Loved You (Rep.) Wm. Carter, Philip Dorn, Catherine McLeod. *Drama.* Imagined romance of talented woman pianist mars her married life until the final reel. Interspersed frequently are portions of Rachmaninoff's second piano concerto. . . . An entirely *pointless,* self-consciously performed story in an over-pretentious, gaudily colored setting. **M,Y**

Janie Gets Married (War.) Edward Arnold, Robert Benchley, Ann Harding, Robert Hutton, Joan Leslie. *Comedy.* Farcical situations which occur when frivolous 19-year-old insists on marrying her returned soldier, tries to keep from him the truth that their respective parents are footing the bills. . . . One hysterical, artificial crisis after another, accompanied by shrill voices, forced enthusiasm. *Wearing,* silly. **M,Y**

Joe Palooka, Champ (Mono.) Leon Errol, Joe Kirkwood, Jr., Elyse Knox. *Comedy.* Honest Pennsylvania farm boy becomes world's heavyweight champion, delighting his manager (who tells his story), forestalling all gangster efforts to corrupt or dispose of him. . . . This filming of a well known comic strip is more successful than usual efforts in that line, comes out an unpretentious, *entertaining* prizefight film, with just the right amount of caricature. **M,Y,C**

Make Mine Music (RKO) *Disney cartoon,* consisting of 10 separate shorts publicized as a "'Fantasia' for the masses." . . . Some of the episodes are fresh and original—particularly the two jazz interpretations and, to a lesser extent, "Peter and the Wolf." Others suffer from lapses into poor taste, or over-sweetness. *Uneven,* but worth seeing. **M,Y,C**

Night and Day (War.) Cary Grant, Alexis Smith, Monty Wooley. *Musical.* Cole Porter melodies, some presented casually, some in elaborate stage settings as in real life—all built into a story of composer's career in fictionized form. . . . Short on story, as might be expected in filming a life uneventful except for succession of successes—but long on Porter tunes and unsparing in magnificence for the "production" numbers. *Delightful* music, with a story best passed over. **M,Y**

The New France (The March of Time) *Documentary* with shots showing efforts at reconstruction of devastated areas, industrial recovery. . . . So far as it goes, *informative.* **M,Y,C**

Of Human Bondage (War.) Paul Henried, Edmund Gwenn, Eleanor Parker. *Drama* based on Maugham novel about sufferings of crippled, sensitive medical student held by hated yet retained bonds to vulgar, selfish, amoral waitress. . . . Some individual scenes excellent, but they are lost by ineffectual, strangely *undramatic* overall handling and lack of explanation of motives. Effective settings. Does not equal quality of film version made 12 years ago. **M**

†**Somewhere in the Night** (Fox) Nancy Guild, John Hodiak, Josephine Hutchinson, Lloyd Nolan. *Melodrama.* Marine, suffering amnesia after war injury, fears from mysterious clues that he may have in pre-war days been guilty in underworld killing. As he seeks solution, series of tense, strange situations develop. . . . Suspenseful, so deftly and intelligently developed that unlikely plot elements do not matter. *Gripping mystery fare.* **M,Y**

Specter of the Rose (Rep.) Judith Anderson, Michael Chekhov, Viola Essen, Ivan Kirov, Lionel Stander. *Drama.* Interesting as result of Republic's granting Ben Hecht free hand to produce as he wished a film on small budget. Ballet star recovering from madness tries comeback after marriage to young ballerina in spectacular ballet, loses reason again in tragic finale. . . . Ballet scenes, music, realistic settings, symbolic interpolations will appeal to those looking for "different" use of film. However, story is over-sensational, characters exotic, total effect *morbid.* **M**

A Stolen Life (War.) Dane Clark, Bette Davis, Glenn Ford, Charles Ruggles. *Drama,* with star playing a good sister and a bad one, identical twins. When the bad one, who has succeeded in marrying the good one's adored young engineer, is drowned, her sister tries by deception to take her place, discovers the kind of person she really was. . . . Ingeniously made, with trick photography, *emotionally absorbing* but not very convincing. **M,Y**

They Were Sisters (British film) Phyllis Calvert, James Mason. *Drama.* Intertwining of experiences of three families: one sister, happily married, must be on hand to pick up pieces when another's brutal husband has reduced her to dipsomania, a third's frivolous pastimes have wrecked her chances for marital happiness. . . . A slow-moving, *painstaking, sober* film, with characters excellently portrayed. **M**

Till the End of Time (RKO) Guy Madison, Dorothy McGuire, Robert Mitchum, Bill Williams. *Drama* seeks to explain and resolve personality difficulties of three young marine veterans—two wounded, the other "normal" but unstable. . . . Good intentions, and a beginning honest and realistic. It soon fades out, however, into inane conclusions and pat solutions. Condones drinking, tavern atmosphere. Good performances by newcomers cannot save film from being heavy-handed, failure as social document. **M,Y**

Two Sisters from Boston (Par.) June Allyson, Jimmy Durante, Kathryn Grayson, Peter Lawford, Lauritz Melchior. *Comedy.* Musical and "specialty" acts set in tale of young singer with operatic ambitions who, unknown to family, takes job in Bowery honky tonk, is finally enabled through manipulations of effervescent sister and Durante (as cafe's piano player) to win Metropolitan audition. . . . *Delightful* music and comedy scenes characterized by spontaneous performances, with humorous presentation of foibles of "90's." **M,Y**

The Well Groomed Bride (Par.) Olivia DeHavilland, Ray Milland, Sonny Tufts. *Comedy.* An oversized bottle of French

For Possible Discussion

The following pictures, from among those reviewed on this page, have possibilities for discussion in young people's groups.

The Bride Wore Boots—as a negative picture of married life—illustrating what a marriage should *not* be. And as a painfully condescending picture of Negroes: dumb but loyal servants, useful only as buffoons.

Caesar and Cleopatra—as a setting forth of the philosophy of the conqueror, of the rights of some men to rule others, of what constitutes leadership, etc.

Henry V—as an illustration again of the philosophy of rule—the obligation of a leader forcing men into battle, etc.

Janie Gets Married—again a negative setting forth of what marriage is. Good material for questioning of the fitness of scatterbrained 19 year olds for stable marriage.

The Well Groomed Bride—again negative. How is this for a picture of what successful marriage should be built upon?

Till the End of Time—good as presenting unrest of young veterans—and superficiality of solution as given in film might be basis for more constructive conclusions.

champagne becomes hero as it is sought by young naval officer for ship's christening, by scatterbrained bride-to-be and her fumbling football-hero fiance for their wedding. . . . Frothy story spun out so heavily and repetitiously as to be chiefly *boring*. **M,Y**

Film for Church Use

Recommendations by reviewing groups of the Committee on Visual Education of the International Council of Religious Education.

These materials are available through the denominational bookstores, members of the Religious Film Association.

Festival of Spring

15 min., 16mm. Sound. Color. $7.00

This new Cathedral Film, made especially for children, tells the story of a small boy who "gets up on the wrong side of bed" one morning, full of complaints of "nothing to do." To placate him, his mother suggests a picnic in the woods. As they sit and talk over their picnic lunch they express the wish that they could welcome the approach of spring as do the little wild creatures of the forest.

Their wish comes true and they are transformed into squirrels. The next section of the film is done in animated cartoon form, with characteristic comic effects. The animals gather for a "festival of spring" to welcome the "spirit of spring" as she brings flowers and new activity to the earth. At the end of this bit of fantasy, the boy and his mother again become themselves and start for home. As the mother puts her tired child to bed she explains briefly that God has created all the beauty and goodness they have seen. The film ends with the little boy's remark as he drifts off into sleep, "God must be a very busy man."

The committee evaluating this film viewed it with rather mixed feelings: as an entertainment film for small children, and their elders as well, it would undoubtedly be well received; as a medium for teaching a concept of God, it seemed extremely limited, being almost entirely dependent upon what the leader might read into it. The committee also saw it as possibly having certain value for use with parents' groups in stimulating discussion of methods in dealing with their children.

The acting is generally good, as is the animation. However, the color and the quality of sound are not of uniform quality. Technically the film is not quite up to the usual quality that is expected from Cathedral Films. Because of the nature of the film it is difficult to rate on the quality of content. From the point of view of entertainment it is "good" or better. From the point of view of teaching value, it could be rated only fair. On the whole the technical quality may be rated as "good."

YOUR CHURCH NAME on our mailing list will give you information regarding the latest
Religious Films
124 N. Bright Ave., Whittier, Calif., Dept. N

DIRECT FROM ENGLAND—
in 16mm Sound!

200 NEW CHURCH AND SCHOOL FILMS

Now Available Through Filmosound Library

Productions of the Religious Film Society of Great Britain—inspiring films famous throughout the world—are now available through Filmosound Library.

Through arrangement with the J. Arthur Rank Organization and the Society, Filmosound Library has acquired distribution rights in the U. S. and Central and South America for approximately 200 religious and educational films.

"Two Thousand Years Ago"

Five 2-reel sound films, a new and beautiful series, portray vividly life in the Holy Land during the first century. They are topical films, certain to be welcomed as Biblical background material by every faith.

Two Famous Tolstoy Stories

Longer, dramatic films of stories by Count Leo Tolstoy. "Where Love Is, God Is" tells of a bereaved father brought back to faith in God and man by Bible reading. "What Men Live By" relates the regeneration of a fallen angel through the influence of a fundamentally good man.

Church Discussion Films

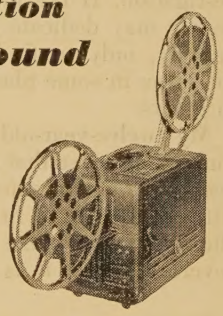
Two non-Biblical films—excellent discussion subjects for church societies and classes: "Unseen Power," on social change; "The Silence," on personal morality.

New Recreational Films, Too

Fine, *late* British entertainment films will also soon be available in a steady supply, through a Filmosound Library arrangement with the J. Arthur Rank Organization. "Mr. Emmanuel," "Seventh Veil," "Colonel Blimp," "Blithe Spirit," and others, will enrich our library of worth-while recreational films after fair clearance from their present theater runs.

For complete information, and terms of rental and lease, write Bell & Howell Company, 7169 McCormick Road, Chicago 45; New York 20; Hollywood 38; Washington 5, D. C.; London.

For the Finest Sound Projection Filmosound



Preferred by churches and schools everywhere, Filmosound 16mm sound-on-film projector is the finest the science of Optionics can produce. Brilliant 1000-watt illumination, new coated lens for clearer images, truly natural sound at all volume levels. Write for complete information today.

These New Releases—and Over 5000 More—Are Available from

Bell & Howell
FILMOSOUND LIBRARY

BRANCHES IN 40 CITIES—DEALER REPRESENTATIVES EVERYWHERE

Editorials

Buildings That Pinch Our Toes

SOME CHURCHES put up new buildings the way a certain twelve-year-old girl buys new shoes. To this girl, open toes and open heels are absolutely essential. The strap over the instep must be critically approved. Suitable coloring of the fabric or leather is an occasion for deep study. Perforations in the leather and brass-studded ornaments are a great talking-point. In short, she is concerned for everything, that is, except fit. And a month later, she has been known to complain that these shoes, selected carefully for style, pinch her toes and bind her heels.

Today hundreds of church building committees are at work planning churches and educational structures. Some of these committees will spend long hours deciding whether the building shall be "Colonial" or "Gothic," whether it is to be of brick or stone, and whether it is to have clear windows or stained glass. Of course, it is important that officials consider carefully such matters. But some of the committees will neglect to study what is happening in the communities so far as population trends are concerned. And a few years later they will wake up to realize that the beautiful building, carefully appointed, does not fit the congregation it was designed to serve. There is a pinch here, a binding there, and a chafing yonder.

A building committee must remember that it is planning for decades to come, and not for the needs of the next five years alone. It should make a careful study, therefore, of population trends in the community. And this is important at two points, one more significant than the other. For example, a study of neighborhood trends may show that the church should move or that it should stay on the old corner. However the decision goes, it should be based upon fact. But age group trends are often more significant than geographical ones. It is not enough to know that out in Homewood Acres fifty new houses are being built. It is important to know what kind of families are moving into these houses. Are they young couples? Are they families with school children? Are they retired business men and their wives whose children are married? All of these questions have bearing on a congregation and the building that tries to serve them.

Further, and still more important, what are the trends in the community among population groups? Are there more babies now than there were five years ago? Is it likely that there will be as many babies born in 1950 as there were born in 1946? What about children, young people, and adults in proportion to the total population? How are these proportions changing from year to year? What public school grades carry the peak loads now? What is the expectation of public school administrators for 1956? for 1966? for 1976? These are questions for which answers must be carefully sought.

"How can we get the facts?" Well, one way is to find out what your public school board and administrators know about population trends. They probably have a wealth of information which they have used for the location of new school buildings, for charting school bus routes, and for the purchase of vacant property for later use. The city hall, the offices of the gas and light companies, the telephone company office, headquarters of real estate companies, can often indicate in what directions a community is expanding, where it is contracting, and where new homes are going up.

In most churches statistically-minded laymen will enjoy tackling this investigation. If the inquiry is ignored, people may dedicate the new building happily, only to find the building is too large in some places and too small in others.

My twelve-year-old friend is beginning to discover that open toes, wedge heels, and fancy stitching are no substitutes for a good fit. It is hoped that churches will make their own discoveries before it is too late.

G. E. K.

Not Forgetting the Ends

IN LONDON last July, Sir Harold and Lady Mackintosh gave a dinner in honor of the American leaders in the World's Sunday School Association then visiting in England. The discussion centered, of course, in the tasks ahead for the religious education movement. During the discussion a statement was made by the Viscountess Snowden of Ickornshaw which was much appreciated by those present. It indicates the characteristic concern of English church leaders for the essential content of Christian teaching. Lady Snowden said:

"I came here to learn, and already I have learnt a very great deal. But up to the present the talk has concerned itself in the main with the machinery of our tasks, how we shall carry these out and by what means. It occurs to me that it is of at least equal importance that we should concern ourselves with the end. Unsatisfied and intelligent youth will not, as I have discovered in a hundred places, be satisfied with vague, general talk about matters religious. They will want a clear definition of the 'unknown God' and what he is supposed to stand for. And they will demand of public teachers and preachers that they shall themselves believe what they teach and preach.

"As an example of what I mean, I would quote a statement which was made in a witty and eloquent speech tonight, namely, that God is on the side of the Allies. Not surely on the side of the Russian Government which is, at this moment, using precisely the methods for which Christian men and women blamed the Nazis and the Fascists. God, we must tell them in no uncertain way, is on the side of right as against wrong and we must condemn wicked methods by whomsoever used, even when used by our own side.

"It is difficult for even some of us older folk to understand how there can be the slightest hesitation in condemning the use of the atomic bomb and other hideous weapons of warfare directed with dreadful impartiality against innocent and guilty alike. How could the gentle Jesus of Nazareth approve this horror?

"However, these are thoughts expressed at random by one suddenly called upon for an expression of opinion, and must not be thought to minimize the importance of ways and means so long as these do not become the absorbing interest in the making of Christian youth."

Ahead of the Headlines

EVERY HEAD LINE shouts these days that *someone* should be doing *something* about a Christian world order. Of course, many people who do not make the headlines are, including Christian homes and churches. In preparation for World Peace Sunday, November 10, the JOURNAL gives special place to this first line of defense for the Christian way of life: the young Christian's charter for world order, an ecumenical worship service, and two articles on acquainting children with the United Nations.

Our New Producer's Catalogue Will Introduce You to

500 INEXPENSIVE HELPFUL ITEMS for

SUNDAY SCHOOLS — CHURCHES — SOCIETIES

Encouraging Interest, Promoting Bible Instruction, Etc.

SEND FOR YOUR COPY TODAY

BIBLE INSTRUCTION AND REWARD CARDS

Beautiful Novel Cut-outs of Birds, Flowers, Fruits, Fishes, Selected "Texts that Teach."

BRIGHT and SHINING PIN-BACK CELLULOID BUTTONS

For Birthday Greetings, "Bring One" Campaigns, "Go To Church" Sunday, Evangelistic Slogans, Christian-U. S. Flags.

UNIQUE and ARTISTIC POST CARD MESSAGES

In Great Variety

Communicating Successfully
"The Absentee Member"
"The Sick Member"
"The Newcomer" (in Welcome)
Announcing Special Services, Candlelighting and Communion.

CRADLE ROLL HELPS

Welcome to Baby Cards
Membership Enrollment
Membership Certificates
Birthday Greetings

NATIONALLY FAMOUS BIBLE INSTRUCTION CARD GAMES

Providing Enjoyable Pastimes for the Home — Sunday School and Church Groups. Imparting Bible knowledge to all ages.

SUCCESSFUL MONEY HELPS

Strong and Inviting Dime Booklets for 10-20-30-50 Dimes, Blank Slotted Envelopes and Blank Folding Boxes for your Printed Appeal, Mile of Pennies Strips - - Many Others.

ARTISTIC RECOGNITION CERTIFICATES

Beauty and Inspirational Value, for Award to Children and Adults, in recognition of special co-operation, completion of studies, etc.

THE WATCH DIAL CONTEST CHART

For Sunday School Improvement in membership, punctuality, offerings. A clock for each class on the chart with movable hands. Credits to the classes moves the hands on the Control Clock.

GOODENOUGH & WOGLOM CO.

150 NASSAU STREET - - - NEW YORK 7, N. Y.

Church and Sunday School Supplies Since 1848.

New Children's Books

Now! Now!

JUST LIKE ME
CAP'N DOW AND THE HOLE IN THE DOUGHNUT
BEGGAR BOY OF GALILEE
The Store at Crisscross Corners
Little Book of SINGING GRACES
Cowboy Boots
SHANNON GARST
The Secret of the Old Sampey Place
MR. PLUM and the LITTLE GREEN TREE

READY: SEPTEMBER 10, 1946

Cap'n Dow and the Hole in the Doughnut

By LeGRAND **Illustrated by LeGRAND**

★ A rollicking yarn of adventure, which begins with a storm at sea, continues with a miraculous rescue, and ends with the creation of an American tradition. Thirty skillfully drawn pictures carry as many chuckles and accompany a story loaded with humor. *Ages 5 and up.* $1

A Little Book of Singing Graces

Collected by JEANETTE PERKINS BROWN **Illustrated by LLOYD DOTTERER**

★ Each of these nine graces will be meaningful for children, who will find singing them at mealtime a significant religious experience. Lively two-color illustrations on each page. *Ages 4 to 10.* 50 cents.

Just Like Me

By RUTH MacKAY **Illustrated by PELAGIE DOANE**

★ Sprightly two-color pictures with a few words beneath each stress the similarity between things young children and young animals do. *Ages 2 to 4.* 50 cents

The Store at Crisscross Corners

By MARJORIE MEDARY **Illustrated by JANET SMALLEY**

★ Patsy and Peter straighten out stock in a country store by alphabetizing it. They overcome many difficulties in an amusingly illustrated story. *6 to 8.* $1

The Secret of the Old Sampey Place

By FRANCES FITZPATRICK WRIGHT
Illustrated by MARGARET AYER

★ Judy, a lively, independent 10-year-old, takes interest in improving the humble little place her family inherited. The "secret" will please all. *7 to 11.* $1.50

Beggar Boy of Galilee

By JOSEPHINE SANGER LAU
Illustrated by FREDERICK HOGG

★ The adventures of Caleb, the beggar boy, and his father, the blind Bartimaeus, as they seek Jesus throughout most of Palestine. *Ages 8 to 12.* $2

Cowboy Boots

By SHANNON GARST **Illustrated by CHARLES HARGENS**

★ The story of an exciting summer which 12-year-old, city-bred Bob spent on his uncle's ranch in Wyoming. Adventure aplenty in the ranch country! *8 to 12.* $2

Mr. Plum and the Little Green Tree

By HELEN EARLE GILBERT
Illustrated by MARGARET BRADFIELD

★ Mr. Plum, lovable old cobbler, goes to the mayor to save his favorite tree from destruction. Four-color illustrations on each double page. *Ages 4 to 8.* $1.75

If sales tax applies in your state, please add the necessary amount on orders within your state. No tax is required on interstate orders.

At Your Local Bookstore

ABINGDON-COKESBURY ● NASHVILLE 2, TENNESSEE